

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3492.
NEW SERIES, No. 596.]

LONDON, SATURDAY, MAY 29, 1909.

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NOTES OF THE WEEK.

WHILE our anniversary meetings are about to begin our American brethren are ahead of us, and have been holding high festival in Boston this week. Their meetings began last Sunday, when an evening meeting in Arlington-street Church was devoted to "The Unitarian Fellowship for Social Justice." The Women's Alliance on Monday afternoon was to be addressed, among others, by Dr. Edward Everett Hale. Tuesday morning began with a service in King's Chapel, in commemoration of the ministers of the Unitarian Fellowship who had died during the year, with an address by Dr. S. M. Crothers. At the Berry-street conference of ministers that morning, the address was to be by Dr. C. G. Ames, and in the afternoon and all next day followed the annual meeting of the American Unitarian Association. At the Tuesday evening public meeting in Tremont Temple, the programme of addresses was, "The Vital Element in Religion," by Dr. Crothers, "Our Resources and Our Work," by the Rev. C. E. St. John, and "The Necessity of Worship," by the Rev. M. O. Simons. The meetings concluded on Friday evening with the Unitarian festival in Tremont Temple. Dr. S. A. Eliot, the president, was home in good time for the meetings, and in the *Christian Register* of May 13, gives a cheery account of his visit to this country, and says some generous and pleasant things about British Unitarians.

CONSIDERABLE differences obtain in different employments, and in the same employments in different parts of the country, as to the granting of annual holidays. Broadly, a distinction is made between those employees who receive "wages," and those who receive "salaries." Whereas the latter are usually considered entitled to a holiday at the employer's expense, the wage-earner is expected to forego his wages. There may be justification for this where the wage-earner is employed more or less intermittently. But there is a vast number of cases where the wage-earner is working regularly the year through, and yet is not allowed a holiday save with the forfeiture of his pay. There is room for the display of a good deal more practical Christianity in this respect on the part of employers. The directors of Messrs. Cadbury Bros., Ltd., who in other respects have shown such genuine interest in the physical and moral, as well as profit-making, development of their workpeople, have taken

a new departure by a decision that in future when the annual closing of the works takes place, the men and boys shall receive at least part of the wages they would have earned had they worked. Employees of one year's service are to receive three days' pay; those of three years' service six days' pay; those of five years' seven days' pay; and for every additional five years an extra day. Generous as this seems, it is only as it should be, and it is much to be hoped that numerous prosperous firms throughout the country will take a leaf out of Messrs. Cadbury's book, and thus directly minister to the joy and, indirectly, to the efficiency of the workers.

THE membership returns of the United Methodist Church, like those of the Wesleyans, are again not wholly satisfactory. A slight gain in the number of members, 116, is set off by a serious diminution of members on trial, the decrease being 1,260. The total number of members is given as 149,003, and on trial 9,566.

THE Wesleyan district synods have reported adversely in regard to the suggested changes in the basis of membership; more particularly there is a general shrinking from making an occasional attendance, say once a year, at a Society meeting, the equivalent, as far as membership goes, of regular attendance at class. "The time has not arrived," says one of the London districts, "for making any alteration in the basis of membership," and goes on respectfully to beg the Conference to adhere to the old principle of fellowship in class. Others are not so definitely conservative, and some half-dozen synods report in favour of the proposed changes. But, on the whole, the attitude of the districts is that of caution, and a certain timidity. No one need be surprised at this hesitation. A great deal of the life of Methodism has been drawn from the class meeting; and if, as a *nursery of the Church*, to borrow an expression constantly used without fitness of the Sunday school, the class meeting is no less effective, none of the more modern institutions is doing for the young members exactly what the class meeting so well did; and those who grew up in class are naturally inclined to doubt whether, in proportion as the class is weakened, the whole society will not suffer. Nevertheless the suggestion that the first of all needs is to strengthen the class meeting, is practically a suggestion to go back again to the oldest times. That is just the one suggestion which no church loosely organised or thoroughly organised is able to obey.

The Week's Meetings.

- Tuesday, June 1.**—11.0, Sunday School Association Delegates' Meeting at Essex Hall.
1.0, Luncheon at the Holborn Restaurant.
3.0, Annual Meeting at Essex Hall.
5.0, Conference on "The Home Reading of S. S. Scholars."
8.0, Essex Hall Lecture.
- Wednesday.**—11.0, Service at Little Portland St. Chapel. Preacher, Dr. J. Estlin Carpenter.
1.0, President's Luncheon.
2.30, Postal Mission Meeting.
3.45, National Conference Committee.
4.30, British League of Unitarian Women.
7.30, British and Foreign Unitarian Association Public Meeting.
- Thursday.**—10.0, British and Foreign Unitarian Association Business Meeting.
11.30-1, and 2-4, Conference on "Possibilities of Greater Co-operation and Co-ordination."
4.0, Ministers' Meeting.
8.0, Conversazione at the Portman Rooms.
- Friday.**—10.30, Conference of Representatives of District Societies and Home Mission Committee.
3.0, National Unitarian Temperance Association.
7.0, Temperance Association Public Meeting.

WINIFRED HOUSE: THE MARIAN PRITCHARD MEMORIAL COT.—The fund which has been raised by friends to commemorate the loving labours and the name of the late Marian Pritchard, in connection with the Children's Hospital Home amounts to within a few pounds of £1,000, the sum originally proposed. The committee now desire to give notice that the donation list will be closed on June 15. The trustees have been nominated, and the trust deed prepared. The deed sets forth the object of the fund, the necessary provisions, and gives power to the trustees, if exceptional circumstances should in their opinion justify it, to apply a portion of the capital in promoting its primary object, though this need not necessarily be such an application as will continue to produce an income. The founding of the Cot and the unveiling of the Memorial tablet will take place at the "At Home," at Winifred House, on Saturday, June 26, when friends are cordially invited to be present.

At the annual meeting of the Unitarian Temperance Association next week, as will be seen from the advertisement, Miss Harriet Johnson is to read a paper at the afternoon conference on "Children and Public Houses, with Reference to 'The Children Act, 1908,'" and at the evening meeting, over which the Earl of Carlisle is to preside, Sir Robert Stout, Chief Justice of New Zealand, and Mr. John Ward, M.P., are to be among the speakers.

In view of the interest aroused by the article, "Jesus or Christ? An Appeal for Consistency," by the Rev. R. Roberts, of Bradford, which appeared in the January number of the *Hibbert Journal*, and the conflict of opinion to which it has given rise, it has been decided to issue a special supplementary number of the *Journal*, devoted exclusively to this question. Representatives of the most important theological tendencies have been engaged to contribute, the list being as follows:—The Bishop of Southwark, Canon Scott Holland, the Rev. Father Rickaby, S.J., the Rev. George Tyrrell, Principal A. E. Garvie, D.D., Principal J. E. Carpenter, D.D., the Rev. J. Hope Moulton, D.D., the Rev. Stopford A. Brooke, Professor Schmiedel, Professor Weinell, Professor Percy Gardner, the Rev. R. J. Campbell, M.A., the Rev. James Drummond, D.D., Professor B. W. Bacon, Sir Oliver Lodge, Mr. G. K. Chesterton. The issue will appear in two parts, on July 15 and October 15 respectively.

MR. CUTHBERT GRUNDY, R.C.A., has been elected a member of the Royal Institute of Painters in Water Colours.

CHRISTIANITY does some of its most characteristic work in souls upon which the Lord has poured quietness, and whose way into the great world He has barred. They can only do duties which are very near, and often they can only serve by waiting; but their gentleness makes them great, and having nothing they possess all things.—*Rufus Ellis*.

UNITARIAN VAN MISSION.

THE story of the week's mission is saddened by the news of the sudden death of the Rev. Walter Reynolds, of the North End Mission in Liverpool. The reports from the Midland Van tell of meetings at Halesowen conducted by Mr. Reynolds, and in this paragraph we have to join with friends in many parts who, like ourselves, will have heard with deep sorrow of his death. Mr. Reynolds had been ailing for some time, and a few weeks ago, while with his school people, contracted a chill which led him to ask to be relieved of his engagement to open the Midland campaign in Birmingham. Other arrangements were accordingly made. Meanwhile, Mr. Reynolds, believing himself to have recovered, wrote expressing his desire to fulfil his promise to take the Harborne meetings reported last week, and his intention to be at Halesowen. He joined the van accordingly at the latter place, and remained during the three days of the visit. Those who knew Mr. Reynolds will not be surprised to learn that he insisted on giving the Mission the remainder of his week at some more convenient time, and his name is down as missionary for Egham with the London Van for the early part of Whit-week. His enthusiasm for the work of the Mission was deep-seated, and he had promised a further week with the Welsh Van at Newport in August. On May 7 he wrote: "When I am strong and all right again I will give you all the time I can between the Sundays anywhere. . . . If any speaker should break down or fail any time and I can possibly get there, I am ready and willing to become emergency man." That has been his spirit towards the Mission from the first, a spirit of generous helpfulness and untiring zeal for any cause that claimed his sympathy. His were strong convictions, strongly expressed, and he felt at times that he was among the men who are misunderstood. There was never, however, a more loyal friend, nor one more anxious for the success of the good cause, and we of the Van Mission were proud to have him with us also. On this side comradeship now passes into the realm of grateful memory. On behalf of all who are associated with the Mission we wish to express the deepest sympathy with the family of our friend in their bereavement.

LONDON DISTRICT.—The opening meeting was held at Woking without the van, the police having refused permission for its use near the Council lamp, which is the best site for public meetings. The second night a field in the Goldsworthy-road was selected, and a good meeting was obtained after a little delay. The addresses of the missionary, Rev. R. J. Hall, created a good impression, and Woking suggests itself as a place where further work might be attempted. At Weybridge, where the next meetings were held, the Mission felt itself hardly treated. The van was taken to the Monument Green, which is an ideal spot for such gatherings, and where, if our information is trustworthy, other van meetings have been held. The District Council, however, decided that the Unitarian meetings should not be held, and the police asked for the van to be removed. The missionary,

Rev. W. W. C. Pope, complied, and the van was taken to a yard, and the missionaries returned to the Green, and there held their meeting, and had the satisfaction of addressing a large audience. Next week, Staines.

MIDLAND DISTRICT.—The mission at Halesowen, as already mentioned, was conducted by Rev. Walter Reynolds. On Thursday (May 20) the van arrived at Oldbury, and Rev. W. C. Hall began his week as missionary. For the first time this season a large audience was present. The Kensit preachers having announced meetings at the same site a change was made in plans and the van was taken to Blackheath where two fine meetings were held. Next week, Bilston or Netherton and Bloxwich.

SOUTH WALES DISTRICT.—The mission at Pontypridd closed with a fine meeting, some 600 strong, and a vote of thanks came from the crowd for Rev. D. G. Rees' services. Mr. John Lewis presided, and Rev. J. Park Davies assisted. He was also present at Porth, whither the van moved on Thursday, taking up a rather out-of-the-way position on the Treherbert-road. Very good meetings, however, were held, and Rev. J. Hathren Davies, of Cefn, who was missionary, delivered bilingual addresses which were heartily appreciated. Some opposition came from Christadelphians, but the main sympathy of the crowd was with the missionary. Next week, Aberaman and Penrhiewceiberi.

[Late arrival has obliged us to cut down this report.—Ed.]

DETAILS OF THE MEETINGS.

LONDON DISTRICT.—Woking, May 17 to 19, three meetings, attendance 375; Weybridge, May 20 to 23, two meetings, attendance 475.

MIDLANDS.—Halesowen, May 17 to 19, three meetings attendance 120; Oldbury, May 20 and 21, two meetings, attendance 700; Blackheath, May 22 and 23, two meetings, attendance 700.

SOUTH WALES.—Pontypridd, May 17 to 19, three meetings, attendance 1,150; Porth, May 20 to 23, three meetings, attendance 800.

SCOTLAND.—Falkirk, May 17 to 23, six meetings, attendance, 5,400.

TOTALS.—May 13 to 23, twenty-five meetings, attendance 9,980; average, 399. Communications to Rev. Thos. P. Spedding, Clovercroft, Buckingham-road, Heaton Chapel, Stockport.

SCOTLAND.—The Mission opened at Falkirk on Thursday, May 13, with a fair audience; and on May 24 the Rev. E. T. Russell writes:—Here I am still at Falkirk. On Monday, Tuesday, Wednesday, Thursday, Friday, Sunday, I lectured to more than 1,000 people; and the first five nights I remained until past 10 o'clock answering questions. Attempts have been made to interfere with my meetings, but such attempts were at once put down by the crowd. One evening the Salvation Army deliberately delayed my meeting, and I had to manifest the utmost patience and coolness, or there would have been something of a riot. On Sunday morning I preached, as usual, in the Universalist Church, Stenhousemuir. On Tuesday, May 25, to Camelon.

IS EVIL NECESSARY?

EVIL is a common name for all that hinders the growth or development of human nature. This means that when we judge humanity, not by what men now are, but by what they are capable of becoming, then human nature is seen to be at the bottom of it good. Evil is what hinders the unfolding of human life in one or other of its aspects. Pain is the feeling of something that hinders bodily life—it means that some physiological function is injured or obstructed; mental pain, grief, unhappiness, is the feeling of disharmony among our ideas, or of frustrated desires or endeavours; moral evil is what hinders the growth of the moral life; error or intellectual evil is what hinders the progress of the intellectual life.

When I ask the question "Is evil necessary?" I am thinking specially of moral evil. In the end, the answer may have to be cast in the form of a paradox similar to the Gospel saying which is thus recorded in the Authorised Version: "It is impossible but that offences will come, but woe unto him through whom they come!" In a world of beings such as we are, imperfect in every way, always developing and coming to be, moral evil is necessary and inevitable, and serves a purpose which James Martineau thus stated: "A world which no evil could invade, would be a world which no character could inhabit." Yet, when any man is tempted to do an immoral act, it is not necessary or inevitable that he should yield to the temptation, nor does his yielding serve any good purpose. In the one way, evil is "necessary"; in the other, it is not "necessary."

In a very suggestive and thoughtful paper contributed to the INQUIRER of May 8, my friend Mr. W. R. Boyce Gibson answers our question in the negative. "What is essential to the growth of goodness," he says, "is not actual evil but the possibility of evil." By a "possibility of evil" I understand him to mean an impulse or desire which *tempts* to evil, that is, one which would be evil if adopted by the will and allowed to issue in action or to become a settled disposition. And when asked whether war with evil is not essential to the growth of our spiritual nature, he replies: "The privilege of wrestling with temptation is all that moral discipline demands. In resisting solicitations to evil, in rejecting possibilities of sin, we are doing very genuine moral work. For those possibilities are no mere nothings; though as yet unrealised as actual fact, they are very real facts for the will, and it is the purification and fortifying of the will which is the very point at issue."

I am unable to follow Mr. Boyce Gibson when he takes the distinction between the "inducing or soliciting motive," and the "adopted motive," and makes it into a clear moral separation between the two things, so that while the inducing motive may be a "possibility" of evil, the adopted motive *alone can be itself evil*.

These "possibilities of evil"—which as Mr. Gibson shows are real possibilities and palpable realities of every-day experience—these are to me *evil things*. I have no other name for them. I know them to be evil through their effects on character

and well-being in myself and others, when I act from them. But in thus adopting them in my volition, I do not *make* them evil—I bring out their real nature. In themselves they are forms of moral evil. And I do not find, in experience, that evil impulses can remain in the condition of unstable equilibrium implied in being real "possibilities." If they are not overcome by good and for good—in other words, if they are not subdued into the service of a higher impulse or purpose—they become active tendencies whose nature is evil, whether they are adopted by the will or not. Allowing, however, for these considerations, it will be seen that Mr. Boyce Gibson's doctrine differs rather in statement than in thought from that which is suggested in the opening paragraph of this paper, and which I will now try to explain and illustrate.

We seem to come near to the heart of the matter when we ask, what really happens when evil is "overcome by good," when as we have expressed it, a lower impulse is "subdued into the service" of a higher purpose? The answer which I venture to suggest is this. Moral evil is what Browning called "stuff for transmuting." When good overcomes evil, it transforms it. A physical illustration may be given, which, because it is merely physical, is of course exceedingly imperfect. The electric energy which is displayed in the thunder storm, and in that form is sometimes destructive of human works and human life, is the same energy which may be subdued to human purposes and becomes man's obedient and beneficent servant. But we may find all the illustrations we need in human life. When the restless impulses of children are—not uprooted or destroyed, but—disciplined by exercises such as those of drill and kindergarten, into the service of rational purposes; when the selfishness of the child is set towards service, under the influence of love; when, in the man anger is disciplined by courageous self-control; when what is sensual in love is turned towards the spiritual, under the influence of morality and religion—in all such cases, what happens? The lower impulse is not simply destroyed. It undergoes a change which may be called *redemption*. Something in it is destroyed and something is saved. Our language is hardly capable of expressing these basal facts of experience. May we put it in this way? An energy that was in the lower impulse is taken up into the service of a higher purpose; and the energy which is thus taken up, would not have been there, if the evil had not been there.

It cannot be denied that the illustrations which have been given are illustrations of what actually happens in the lives of human beings through voluntary self-control, whether or not it is aided by inspiring influences from without. And when it takes place, it means the growth and strengthening of the moral personality in goodness. This, then, is the paradox: goodness grows by conflict with the very thing that tends to hinder its growth. The only goodness of which we have any experience is a goodness which has grown through struggle, ending—even if through temporary defeat—in victory. To say that a man is good means that he has wrought out goodness as the result of trying,

of failure, of falling, and of rising again. The struggle with inward evil is essential to the growth of character as we know it. The defeat, the failure, the falling, are indeed not essential; defeat, which is the actual adoption of an evil impulse by the will, only means that the inward struggle has to be renewed with an enemy stronger than before.

Various summary statements have been made of the doctrine here defended. Such statements are dangerously misleading, for they nearly always cover great vagueness under an appearance of precision. Such is the case with the epigram that "evil is good in the making." I do not know the origin of it, and I repudiate it entirely. But I ask the reader to consider whether, when we interpret them as I have suggested, we may not accept both Martineau's statement that a world which no evil could invade would be a world which no character could inhabit, and Professor Jones' statement of the "relativity" of good and evil to one another (see INQUIRER, May 1, page 302, column 3).

At this point I find myself differing from Mr. Boyce Gibson in what is more than a matter of expression and statement. When good overcomes evil, among the possible ways in which we may understand what takes place, he mentions the supposition that "evil is itself redeemable." This I take to mean (what was illustrated before) that when good conquers in the inner conflict, it takes up into its own service an element that was in the evil, which is therefore necessary for the growth and realisation of the good. Mr. Gibson suggests the following difficulties: "If this were so, would we not be justified in doing evil that good might come, in sinning that through the forgiveness and transfiguration of the sin, grace might the more abound? If it is true that evil is good in the making, then the more evil there is in the world, the more abundantly good will the universe ultimately be."

I believe that the interpretation of moral experience which I have given does not carry with it the assertion that evil is good in the making. The more evil there is in the world, the worse the world will be, unless there are also in the world more men and women strong enough in soul and good enough to grapple with and conquer the evil. And if the inner conflict is necessary, it does not follow that we are justified in "doing evil" in order that good may increase. We cannot begin to do evil without yielding in the conflict and giving it up. To do evil is not to maintain the conflict; it is to desert the service of the better for the service of the worse.

Surely, it may be said, in absolute perfection evil must disappear? This is not denied. But to appeal to absolute perfection is to appeal to something beyond finite experience. We are in every respect imperfect and immature. We are infants in the School of Life, and we must accept the conditions under which alone progress can be made. If this condition of moral conflict is a stage, however long in time the stage may be, through which souls must pass on their journey to the highest, then—though there may for ever be some world, some part of the boundless realm of existence, where this condition of evil

and struggle and development is going on, though there may always be some souls passing through it—it is not necessarily a permanent condition as touching any one individual soul. Evil would be finally and utterly inexplicable only if it were to be permanent so far as any one soul or any group of souls is concerned.

If we are here in this field of struggle to learn to live; if this is a moral and spiritual gymnasium through which we are to be developed and trained, so that at last we may willingly live the life of the children of God and attain to the service which is perfect freedom: then the process is amply and greatly justified *on one condition*. The condition is this: that in the nature of things the highest goodness cannot be realised save through this conflict. All the goodness *known to us* has grown in human souls through the evil in themselves which they have overcome. But the required condition is that from the point of view of the Infinite and Eternal the highest goodness can be realised in no other way. What men have wrought into their very being through suffering and struggle, must have a far greater value in God's eyes than we at present understand. We know of ourselves that the experience and strength, so gained, are of great worth; but the truth must be, that their worth is so great that no price is too high to pay for them. We do not "know" this and we cannot "prove" it. But I for one am ready to stake my conviction of the value and meaning of life on this act of faith.

Most people are more oppressed by the mystery of pain and suffering (of body and mind) than by the mystery of moral evil; especially by the sufferings of the innocent, and above all the sufferings incurred solely through doing good and helping others. I believe that some of the thoughts which have been suggested have bearings on the mystery of suffering; but in the main this whole range of questions needs to be approached from other points of view. S. H. MELLONE.

PROFESSOR BOYCE GIBSON ON EVIL.

SIR,—The correlative to the possibility of evil is the possibility of unpreparedness on the part of those who have to act; and this is a feature about "possible" evils which makes them in my opinion far more destructive than real ones.

Were I given the choice of two worlds, or two states of existence, in the first of which evil was real and actual, in the second possible only, I should frankly choose the former as essentially a better world, and a better life, than the latter. In the first world I should know what I had to do—namely, fear God and keep my powder dry. In the second I should be utterly astray. Though I might not do well in a world where evil was real, I should be certain of doing badly in one where evil was possible. A world in which evil has been "reduced to the status of possibility" is unmanageable by the Moral Reason, and I should be inclined to think that it had been created by the devil for the purpose of catching moral agents napping. If there is any human being who has reached a state of "moral perfection" in which the evil of the world exists for him only as a

possibility, I must frankly say that I do not congratulate him, I do not wish to be like him, and am thankful to know that he neither is, nor ever will be, on my list of friends. In short, a world where evil has been reduced to a status of possibility is not, in my opinion, improved but completely spoilt for every purpose which it becomes a moral being to entertain.

We all know what word it was that Napoleon desired to expunge from the vocabulary of the warrior. It is the opposite word that needs to be banished from the language of philosophy. For my part, I have never read a convincing philosophical argument in which the word "possible" played a prominent part. "Possible" is the fertile mother of confusion. I confess to a prejudice against the word. I can never see it on the pages of any philosophic writer without feeling that "pricking of the thumbs" which my friend Mr. Gow experiences whenever he takes up a report of the Psychical Research Society.

From a strictly humanitarian point of view, the "perfect" gunpowder would be a gunpowder that won't go off. When all the cannon and the rifles are loaded with a substance which, while retaining its explosive properties ("the possibility of evil"), obstinately refuses to explode, we shall have attained a state of moral perfection in regard to war. Armies will snap their triggers at one another, but, since the evils of gunpowder are pledged to latency, nobody will be hurt. And yet I must confess to a doubt whether the substance so denominated ought to be called gunpowder at all; nor do I think it likely that it would ever be used for the loading of a gun. For the same reason when I find Professor Boyce Gibson describing a moral warrior fighting against "possible evil" either in himself or other people, I fail to identify this warrior under any human category, nor do I discern any significance in the war which he is supposed to be conducting. Possibilities to be of any consequence need to be, as James would say, "alive"; and when they are alive they are as real as any realities. This pregnant truth is covered up in every argument which rests on a distinction between reality and possibility.

Another expression which needs to be taken as the red signal of impending fallacy is "moral perfection." This term, with its yokefellow "possibility," cannot be used for the solving of any problem—for the simple reason that it is nothing but a problem itself. Its usage in connection with the Problem of Evil is quite enough to account for the heady revolt of Pragmatism, with which in other respects I have very little sympathy. The natural man is not enamoured of "moral perfection," and I venture to think that the natural man is, for once, in the right. The cause of this does not lie in any delinquency of the natural man, but in the philosophers who have painted moral perfection in colours offensive to the most elementary forms of self-respect. According to Professor Gibson the state of moral perfection, though exempt from fighting, is not incompatible with further progress in goodness. This means, I suppose, that a morally perfect being has no longer to fight against evil, but to occupy himself

exclusively and in a non-contentious spirit with the attainment of further good. He is one, in other words, who has lost the power of becoming worse but happily retains that of becoming better. In what sense such a being can be said to be perfect I do not know. Apart from this however, the conception has contradiction written all over its face. If one might address so exalted a personage in plain language I should be tempted to speak as follows: "O morally perfect man, I bid you exercise forthwith your power of becoming better; failing to do which I class you with the chief of sinners." But this is tantamount to saying that the morally perfect man is the very one for whom the chance of becoming worse exists in its extremest form. I think the common moral sense has less respect for a "good" man who is not growing better than for a "bad" man who is growing no worse. To grow better when you are good is so much easier than not to grow worse when you are bad. It might help to clear our thoughts about perfect goodness if we sometimes asked ourselves what perfect badness would be. On the analogy of Professor Gibson's statement, I suppose that a perfectly bad being would be one who had lost the power of becoming better while retaining that of becoming worse. And yet if this perfectly bad being declined to exercise his power of becoming worse I should be disposed to reckon him among the chief of Saints, rejoicing over him more than over ninety and nine just men who were growing no juster. Putting these two men side by side—the perfectly good man who doesn't fight to become better, and the perfectly bad man who does fight to save himself from becoming worse—my verdict would be that the perfectly bad man was *infinitely* the better man of the two. This, it must be admitted, is a curious result. But there is no escaping it when you reduce evil to the status of a possibility, and drop fighting out of your idea of moral perfection. L. P. JACKS.

PRACTICAL REMEDIES FOR UNEMPLOYMENT.

THE subjoined list of suggested measures for the cure and prevention of "Unemployment" embodies in tabular form the results of a whole winter's careful and exhaustive study of the subject by the Social Problem Circle of Hope-st. Church, Liverpool, meeting fortnightly under the leadership of the Rev. H. D. Roberts. Although the Circle was not large it contained several members whose contributions to the discussion were of special value. One or two had exercised control over bodies of workmen as employers or managers; one brought to the common stock of information experience of labour conditions in New Zealand; another had special knowledge of women's trades and sweating; some spoke from inside experience of trade unions; others were prominent in reform movements, Temperance, Socialism, co-operation, &c. Besides these, the Circle was able to secure the help of several experts from without: Mr. J. H. Jones, M.A., Lecturer on Economics at Liverpool University; Rev. Herbert V. Mills, author of "Poverty and the State"; and Mr.

Charles Rouse, the local Distress Committee's administration officer. Mr. John A. Hobson, the well-known economist, also assisted the Circle by allowing the M.S. of a chapter of a forthcoming work to be perused and summarised for the benefit of the members.

The mere enumeration of the divisions into which the subject was broken up will serve to indicate the thoroughness with which the inquiry was conducted. Farm Colonies, the Right to Work Bill, Foreign Remedies, Secondary Occupations, Labour Co-Partnership, Trade Unions, the Present Unemployed Act, Machinery and Technical Education, State Regulation of Labour, Nationalisation of Land, of Railways and Canals, Taxation of Land Values, Land Reclamation, Small Holdings, Afforestation, Temperance, and Socialism were all reviewed as far as they bore upon the solution of the Unemployment Problem.

It would not be correct to say that the students arrived at a common opinion as to the most efficient remedy; but all realised the complexity of the trouble and the impossibility of curing it by the application of any one specific. Some remedies, though excellent, were of a kind demanding enormous change in public opinion before they could be applied. Broadly speaking, the Circle concluded that the root-cause of Unemployment was the lack of correspondence between the rapid growth of power of production and the much slower rise of the "standard of consumption." The efficient remedies must aim at harmonising the two—that is to say, wages (spending power) must be made to keep pace with the increasing power of production, and production power must not be recklessly expanded beyond the capacities of the consuming public.

In the following list, numbers I. to III. may be regarded as creating the necessary social machinery for applying the remedies proper; numbers IV. to VII. are the suggested remedies to be applied to the several forms of the disease—including not only cases in which lack of sustenance is the symptom, but those also (see No. VII.) in which the outward sign is what Jeremy Taylor would describe as an "unwholesome plethora"; and, finally, in the two concluding items, the measures for preventing and ultimately eradicating the disease are sketched. It is hoped that this programme may be accepted as a working scheme by reformers of all schools. Everything in it seems practicable and within reach. In the words of the Minority of the Poor Law Commissioners: "It is now administratively possible, if it is sincerely wished to do so, to remedy most of the evils of Unemployment; to the same extent, at least, as we have in the past century diminished the death-rate from fever and lessened the industrial slavery of young children."

RECOMMENDATIONS.

I.—A complete net work of Labour Registries, well-equipped and closely connected, with clearing houses for districts, and a central clearing-house, as in Bavaria.

II.—Classification and organisation of labour by the Registries, so as to furnish the nation with exact knowledge of industrial needs and capacities.

III.—Casual Labour to be engaged only through the Labour Registries, on a plan similar to the present method of engaging sailors.

IV.—The "Unemployment Benefit" Funds of Trade Unions to be subsidised by the State, as a substitute for National Unemployment Insurance (as suggested by both the Majority and Minority Reports, Poor Law Commission).

V.—Subsistence to be granted to Casual Workers for whom no jobs can be found, the recipients to spend vacant time in physical, technical, and mental training.

VI.—For the "Unemployable"—the physically, mentally, or morally inefficient—suitable treatment in Farm Colonies or other Training or Curative establishments.

VII.—The whole of the money for the foregoing to be taken from the savings of the unemployed rich, by means of graduated (and super) income taxes, death duties, and other methods of recovery.

VIII.—The State should lose no opportunity of embarking upon public enterprise, in order to rescue as much of the industry of the nation as possible from the sphere of private control. In all State departments wages should be maintained at a comfortable standard, with superannuation and other benefits. A beginning might be made at once in afforestation and similar large land experiments not at present undertaken by private capitalists. The railways, canals and mines should be taken over and reorganised. The undertakings named in this paragraph are not intended to give work directly to those who are called the "unemployed," but are part of a constructive scheme for the better organisation of industry and the prevention of unemployment.

IX.—All measures directed towards increasing wages (the spending power of the workers) should be pressed forward as a means of increasing and steadying the demand for commodities. The minimum wage, sweated-trades wages boards, conciliation in trade disputes, reduction of hours (especially in transport services), old age pensions, the raising of the school-age with the abolition or reduction of the labour of children and young persons, and similar measures, will all tend to reduce or ameliorate unemployment.

In considering the recommendations it must be borne in mind that many of them are intended to be applied concurrently. The effort to abolish child-labour without establishing a minimum standard of wages or making provision for the subsistence of under-employed labour would entail great hardship upon poor families dependent upon the earnings of the children for part of the household sustenance. The conclusion arrived at points to the need of meeting the trouble at every point with appropriate measures; at the same time the measures should knit or dovetail themselves into a consistent scheme aiming at such a social reconstruction as will eventually make "Unemployment" nothing but a hateful recollection of the past. A volume might well be written on the subjects of our

winter study; we have only been able to suggest the anatomy of social reconstruction.

JOHN EDWARDS.

"Ons Huis," Darley-drive,
West Derby, Liverpool.

DARWIN AND MODERN SCIENCE.*

It is difficult to realise the enormous change in the attitude of scientific thought produced by the publication of Darwin's "Origin of Species," or to estimate the extensive application of Darwin's theory of evolution to other branches of learning than those dealing with the two great branches of Biology. For the views elaborated and enunciated in the "Origin of Species," and extended by Darwin himself in the "Descent of Man" to Anthropology, and consequently, to the study of primitive customs and feelings, have since been found to be a keystone in the study of comparative philology, in the history of art and the comparative history of religions. Indeed, no branch of knowledge dealing with man's activities can be treated scientifically without to some extent studying it from an evolutionary point of view. Of this fact the volume before us is the most striking proof. Issued as a memorial volume, commemorative of the century of Darwin's birth and of the fiftieth anniversary of the publication of the "Origin of Species," it is fully representative of the stimulating effect of Darwin's views on the most widely different regions of scientific thought, and illustrative of the complete change of views which it has brought about in some of them.

Some of the twenty-nine essays by leading scientists of the day collected in this volume deal with the further development of the theory of evolution in the organic world by such protagonists of the theory as Weissman and Haeckel. It is interesting to note how widely divergent are the views of these two followers of Darwin, each of whom claims to represent the Darwinian view most nearly. The reason for the divergence must be sought in the fact that Darwin's attitude towards the possibility or probability of the inheritance of acquired characters underwent some change while accumulating his observations and facts for his book on "Variation of Animals and Plants under Domestication," which was published nine years after the "Origin of Species." In his later book Darwin definitely accepted the views of the transmission of acquired character, which are also embodied in his "Descent of Man."

Other essays give an account of the progress of special sciences or branches of study in which Darwin had particularly identified himself, such as on the Influence of Environment on Plants (by Prof. G. Klebs), and on Animals (by Prof. J. Loeb), the Value of Colour in the Struggle for Life (by Prof. Poulton)

* Essay in Commemoration of the centenary of the birth of Charles Darwin, and of the fiftieth anniversary of the publication of "The Origin of Species." Edited for the Cambridge Philosophical Society and the Syndics of the University Press, by A. C. Seward, Professor of Botany in the University. (Cambridge University Press, 18s. net.)

the *Biology of Flowers* (by Prof. K. Goebel).

Two of the essays deal with branches of learning on which Darwin himself probably never dreamt of his theory having any influence, namely, chemistry and astronomy. And yet the recent advances in our knowledge of radium and its emanations have made it not only possible but probable that we have in this element a product of change from uranium and actinium, and the transmutation theory of radio-activity allows us to speak of a possible "Evolution of matter"² which forms the subject of the last essay. Similarly, Sir George Darwin in his essay on the Genesis of Double Stars, formulates a theory of stellar evolution of far-reaching bearing.

The essays of greatest interest to the readers of *THE INQUIRER* are probably those dealing with the influence of the conception of evolution to Modern Philosophy by Prof. Höffding, of Copenhagen; on Darwin and Sociology, by Prof. Bouglé, of the Sorbonne; and two by English writers on religious subjects. The Rev. P. M. Waggett, S.S.J.E., writing from the Catholic standpoint, on the influence of Darwin upon religious thought, comes to the conclusion that it has been on the whole, from a Christian point of view, satisfactory. He confesses that there have been some drawbacks. "An exorbitant jealousy of miracle, revelation, and ultimate moral distinctions has been," he says, "imported from evolutionary science into religious thought. And it has been a damaging influence, because it has taken men's attention from facts and has fixed them upon theories. Nevertheless it has, in the long run, been beneficial, because it has caused a recoil of Christian apologetics towards the ground of religious experience, a recoil produced by the pressure of scientific criticism upon other supports of faith." As regards the Darwinian theory itself, Father Waggett maintains that the fixity of species was more of the nature of a biological than a theological belief. But in view of the fact that the doctrine of the origin of species by natural selection was far more strongly opposed by theologians than by naturalists, the argument is not very strong. Moreover, many great naturalists maintained the constancy of species on religious grounds.

With regard to natural selection, he maintains that the old teleological argument from design in nature was never of great importance to faith. He considers that it was of more use to science than to theology because it led naturalists to search eagerly for adaptations and thus ultimately to a theory of selection. The article, though not very convincing, is of interest because it shows how very whole-heartedly at all events some of the adherents of an old and fixed creed have accepted the new position created by the publication of the "Origin of Species."

Dr. Jane Ellen Harrison, in her essay on "The Influence of Darwinism on the Study of Religions," takes a very different point of view. Miss Harrison approaches her subject from the anthropological and archaeological standpoint, and shows clearly that this aspect of the study of religions really did not exist before the publication of

the "Origin of Species" and the "Descent of Man."² Now, however, nothing is more natural than that we should examine the growth and evolution of religious ideas in the primitive races, and recognise the relationship which animism and magic have to the later phases of religious belief. Very concisely Miss Harrison goes over the ground with which we have become familiarised by the books of Wundt and Beck, of Tylor and Frazer. She lays emphasis on the predominance and priority of ritual over definite creeds in the religious practices of savage races. This, she points out, is in agreement with modern psychology, which says, "I act (or rather react to outside stimulus) and so I come to think," a sequence of cause and effect, which is not without its bearing upon the corruption of the earlier Christian belief, by the ritualistic practices of the Church of Rome. The essay is, indeed, full of suggestion for those interested in the evolution of human thought.

One cannot conclude a review of so interesting a volume without offering one's congratulations to the Cambridge University Press for the issue of so many-sided and helpful a memorial volume, and to the editor for the skill with which he has managed to obtain a homogeneous aspect for a collection of essays from very heterogeneous sources.

F. E. WEISS.

MAN AND THE BIBLE.*

WE are most of us familiar with the attitude adopted by Mr. Picton towards the orthodox theology. We know him as a rationalistic pantheist, but more especially as an evolutionist who has not banished the thought of God from his theory of the universe. In the present volume he once more emphasises his own position as opposed to that of other rationalists. Thus, in speaking of his own use of the terms "natural" and "human evolution," he says:—"It is commonly supposed that they exclude God, while on the contrary, they belong to a view of the world in which eventually we shall see nothing but God. With all respect for men who have done much to emancipate thought from superstition, I am unable to see in the advent of the human race the appearance of a causeless and independent consciousness capable not only of judging supposed imperfections in the world, but of revising its constitution, and rolling it in another course. For, whenever and however man appeared, he was evolved from pre-existing conditions, and remained absolutely dependent on the Eternal Life, of which all things are phases." Moreover, he separates himself from those among the rationalists who can "see nothing in the Bible but a record of human folly exploited in the interests of designing priests." Indeed, one may say that he has an innate reverence for its pages which a lifetime spent in the study of the writings of its various critics has utterly failed to dispel.

But the point of view from which this book is written is distinctly that of a

scientific rationalist. He is very plain and outspoken in his denunciation of those who read the pages of the Bible with a kind of superstitious awe, and regard its phrases as a species of charm. Thus, he reminds us that "instances of this fond confidence in mere sacred words, as though they were incantations or charms, may still be seen in some railway station waiting rooms, where detached verses from the Bible are hung up by pious enthusiasts in the hope that a hurried glance may prove to be the salvation of a soul," and he deals with one very well-known example of such texts to show that it was "not originally spoken of such toilworn wayfarers as those who rest for a bad quarter of an hour in a railway waiting room, but of precisely such pious zealots and fanatics as those who hang up threatening texts, to the terror of the weary."²

It will be evident that this is a very outspoken book; it is also a very interesting and instructive one. Commencing with the place allotted to the Bible in quite recent times, it traces its history backwards to its beginnings, and then is devoted to special considerations of its influence upon religion, morality, and social evolution. In the opinion of the author, the period of the Bible's widest sway over human life was throughout the greater part of the nineteenth century, and, in his opinion, also, "the popular worship of the Scriptures during that period was not an impulse to the enlargement of freedom, but rather a hindrance and restraint," and certainly there is much to be said for his view. We are glad to find that he recognises the origin of this letter-worship in the stern devoutness of the Commonwealth Puritans who first of all read their own opinions into the book, and then came to regard these opinions as peculiarly sanctioned by the Word of God. We can echo the words of our author, and rejoice that "in the last years of the nineteenth century, and the beginning of the twentieth century, the demand for the sacrifice of dead creeds to living truth has been no longer as the 'voice of one crying in the wilderness' . . . but has now reached a power and a volume which neither Church nor school can any longer disregard."²

Mr. Picton duly emphasises the importance of regarding the Bible not as a separate and unique phenomenon, but as one among the other religious literatures of the world, with a superiority that is due to a difference of degree rather than of kind. He devotes a good deal of space to showing how insignificant in numbers are the peoples to whom it appeals, and how small has been the range of its influence as compared with the realm of man. This, however, seems to us to be a little beside the mark, since whatever is true in the Bible is just as true even if known to one person only, and whatever is mistaken is just as much mistaken even though it be accepted by the whole human race.

But the especial value of this book is due to its source. That a man of Mr. Picton's views and acknowledged standing in the world of thought should have deemed it worth while to trace the influence of the Bible upon the development of the race is in itself a tribute to its importance. That he should conclude his study with

* "Man and the Bible: A Review of the Place of the Bible in Human History." By J. Allanson Picton, M.A. (Lond.) (Williams & Norgate, 6s. net).

the statement that "the Bible will always keep its place as the most precious treasure ever inherited by any 'people of the Book,' and will vindicate more and more against the ignorant, misled, or wilful misinterpreters of the past, its claim to be a still living record of the struggle of man towards purity, freedom, and light," must prove a source of gratification to all those to whom the Bible is dear.

FELIX TAYLOR.

OBITUARY.

THE REV. W. REYNOLDS, B.A.

A SUDDEN call came last Saturday to the Rev. Walter Reynolds, of the North End Mission, Bond-street, Liverpool. He had been playing cricket with some of his young men, on a ground by Stanley Park, and had entered keenly into the game, and on the way home, walking quietly with some of the lads, he suddenly fell and almost immediately expired. The medical evidence at the inquest was that the cause of death was syncope, due to heart disease.

Mr. Reynolds, who was a native of Nottingham, and was about 58, was trained for the ministry at Chilwell, and was for five years a Baptist minister. During that period he graduated at Oxford (1882), and next year entered the Unitarian ministry at Whitchurch. Then he was at Mount-pottinger, Belfast, and for ten years, 1888-98, at Ainsworth. A further ministry of six years at Oldham-road, Manchester, followed, and since 1905 he had been working with much energy and devotion at the Bond-street Mission in Liverpool. His ministry there was about to close, owing to the abandonment, through force of circumstances, of the work in that quarter of the city. At the recent annual meeting of the Mission, the chairman, the Rev. H. W. Hawkes, bore testimony to the admirable work Mr. Reynolds had done, and a resolution of hearty appreciation was passed. The good wishes for his future then expressed now find a new expression in deep sympathy with the members of his family.

The funeral service at the Anfield Crematorium on Thursday afternoon was conducted by the Revs. J. Collins Odgers and H. D. Roberts.

THE CHILDREN'S COLUMN.

THE KING OF THE THREE CROWNS.

MAN is ever a maker, and many are the things he has made. Among his greater works we think of ships, castles, cathedrals, cities. Some have founded kingdoms. Others, fewer in number, have established empires, binding nation to nation in one. Such a man was Charles the Great, or Charlemagne as he is commonly called. It is nearly 1,200 years since he was born, son of Pepin the Short, King of the Franks, whose country then extended over northern France and Germany. He had just reached manhood when his father died, and the kingdom of the Franks was divided between him and his brother Carloman. Not long after, Carloman died, and Charles became sole king. With an eye to a fine situation, he chose for his capital Aachen,

which the French call Aix-la-Chapelle. Then began the fame and glory of his reign, his building and enriching of churches, his making of laws and his just rule of his people, his wars and conquests north, south, east and west, his love of knowledge and of the arts, and his friendship with good and wise men. Among the latter was Alcuin of York, a noble scholar, who being sent on a mission to Rome, was introduced to King Charles, who thought so much of him that he would not let him go, but made him henceforth his chief counsellor and intimate friend. So Alcuin and the King laboured together in good works, founding schools and monasteries and teaching the people.

Another of his friends and servants was Einhard, who was as puny in body as the king was large and majestic, so that when the two were conversing together it was a quaint sight. But Einhard was devoted to Charles, and served him in more ways than one. He was, amongst other things, a clever architect, and drew the plans for a great bridge over the Rhine. Even better than that he was an excellent chronicler, and has left us, written in Latin, a life of the king, which is worth its weight in gold. And if his admiration for his master carries him away a little at times, we can more than forgive him, for we join in his own admiration. This is the kind of man he describes—The King was tall and grand in figure above all men in the land. He had an eye like a lion, a fire of strength and spirit. His long, cloud-like beard increased the dignity of his form and countenance. So powerful was he that it was said he could fell a man on horseback with his fist, tackle a wild bull single-handed, and grasping four horse-shoes together, could bend them out straight. These sayings may well be more than facts; they are parables. For Charlemagne seemed strong enough for any task, he welcomed hardship and feared no enemy. Like a wand he bent out difficulty until it was straight. Very generous, he liked to feast his guests, especially strangers, magnificently, while he himself ate and drank sparingly, since over-much food breeds little energy. Charles had a large family of boys and girls. Had you been in Aachen then you would have seen him riding out with all of them together to the hunt—the boys, stalwart and fresh on their father's side, right and left, and a little space behind the daughters, with the little girls cantering along on their ponies. Charlemagne rejoiced in his family, and he loved the company of his girls so much that he would not consent to one of them being married and leaving home as long as he lived—a sorry mistake which love sometimes makes. But he had them properly educated and taught to use the spindle and the distaff. As for his sons he saw that they not only learnt letters, but were trained in manly and vigorous pursuits. Besides military exercise and hunting, the king was himself very fond of the water. He had a large swimming bath made hard by his palace into which the monarch delighted to plunge, challenging his high officers of state, count and baron and justiciar, to race with him up and down the bath. Not that Charlemagne cared only for

bodily hardihood. Regarding speech as the grandest of heaven's gifts to man, he not only became famous for his eloquence, but seeking still to improve his mind and art he studied Greek and Latin. Strange to say, he had never learnt to write, yet late in life he made the attempt, being so determined that he carried his writing materials about with him, and even put his tablet and style beneath his pillow when he went to bed, so that he might practise the characters if he lay awake, and note down a passing thought.

King Charles did not believe in the poor boys all going to one school and the rich all to another. The story, at any rate, is on record of how he gave directions that to a certain school there should be sent children of the nobles, of the peasants, and of the middle class. About a year later he visited this school that he might hear what progress was being made by the scholars. He found that the work of the poorer boys was the best, their compositions being, as he said, "sweetened with the seasoning of wisdom," while those of the young nobles were "tepid and absolutely idiotic." Then he made the sloggers stand on his right hand, and the slacksters on his left. Turning to the former he commended them, saying, "I thank you my sons for the zeal with which you have attended to my commands. Only go on as you have begun and I will give you splendid bishoprics and abbacies, and you shall be ever honourable in my eyes." Then frowning on the idlers, he shouted in a voice of thunder, "You young nobles, you dainty and beautiful youths, who have presumed upon your birth and your possessions to despise mine orders, and have taken no care for my renown, you have neglected the study of literature while you have given yourselves over to luxury and idleness or to games and foolish athletics." The king did not mean to belittle games and athletics, as we clearly understand from his own love of hunting and swimming and his encouragement to others to follow the same; but that these must be kept in their place as means to harden the body and strengthen the mind and character.

So, finally, to give these young sparks a lesson they would not forget, the great man towering above them raised his right hand and swore "By the King of Heaven, I care nothing for your noble birth and your handsome faces. Let others prize them as they may. Know this for certain, that unless ye give earnest heed to your studies and recover the ground lost by your negligence, ye shall never receive any favour at the hand of King Charles." We may safely conclude that whoever was asleep before woke up then. And that is the way the king went to work to surround himself with wise and valiant men—good priests and bishops, lion-hearted soldiers, earnest scholars, just judges and faithful "messengers." These last were a body of officers whose duty it was to travel about from place to place all over his wide dominions, to ascertain whether the governors were doing their duty, and to hear the complaints and needs of the people.

H. M. LIVENS.

(To be concluded.)

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LONDON, MAY 29, 1909.

UNITY OF SPIRIT.

WHITSUNTIDE comes to us always with the great appeal of the Spirit. In the fellowship of our churches we are set to bear testimony to the highest truth, to seek not our own will but the fulfilment of the purpose of the Eternal Righteousness and Goodness, in the spirit of brotherly love. It is the joy and strength of our fellowship, so far as there is health in us, that it is not of ourselves, but that there is Truth, which teacheth inwardly, and there is a secret communion in which we are permitted to be together with our Father, to understand and to do His holy will. This we understand most perfectly in the companionship of CHRIST, and gladly we remember the name we bear as his disciples. There is no problem which we have to face, no work we have to do, which must not be faced in that spirit. In Christian brotherhood we realise it best, and secure in fullest measure that "Unity of spirit in the bond of peace," which should be the watchword of us all.

The majority of our readers will, we feel sure, be thankful, as we are, that there is this week only one more letter on the matter of the National Conference Committee election, and that the correspondence is now closed. It has been a most unfortunate incident, but the thing was there, and in the public interest the correspondence could not be helped. The conflict of opinion and temper, of misunderstanding and misrepresentation, was going on beneath the surface, and now it has come out. Careful and dispassionate readers of the letters which have appeared in these columns will be able to judge of the situation, and will see what are the dangers of further misunderstanding and embittered feeling, which all men of good will must seek to avoid. There has been, perhaps inevitably, a large amount of entirely irrelevant matter introduced into this discussion, and the real point of offence has not yet been clearly faced and dealt with. When the leaders of the two parties meet on the Conference Committee at Essex Hall on Wednesday we trust that the air

may be cleared, and that they and others will have taken to heart the appeal of Mr. PARTINGTON's letter of last week, and also Mr. ANDREA's letter, the wisest words, in our judgment, of this whole correspondence.

The point which ought not to be obscured is that after an agreement in the interest of peace and conciliation, publicly announced a month before the meeting of the Conference, by which it appeared that the leaders of two parties were uniting to recommend an inquiry into matters of vital concern to our religious community, one party, unknown to the other, allowed an electioneering manoeuvre to proceed, distinctly hostile to the other side, and which, so far as that election could decide the matter, was calculated to shut out the others from any participation in the inquiry. Where difference of opinion on the matters at issue was recognised, and a distinct effort was being made to secure friendly co-operation in a thorough inquiry and consideration of the whole subject, such a course of action could not appear to the injured side as anything but unfriendly and unfair; and this can be said without any reflection on the personal honour of those concerned. It is enough to say that it was an error of judgment, the injurious effects of which men of honour will be glad and anxious, as far as possible, to mitigate. If such a course as sweeping the Committee was deemed necessary in the general interest, it ought to have been done openly, so that all the churches might have known what was on foot and have had the opportunity of forming and expressing their own judgment. As it is, the impression distinctly remains that the result was vitiated, and there is only one course, so far as we can see, by which the wrong can be redressed. This we have already stated, and we are glad to know that the suggestion has been endorsed, not only by Mr. PARTINGTON in his letter, but by other friends and counsellors who command the highest respect and confidence of all the churches.

What the churches want is a thorough and impartial inquiry, and a clear statement of the issues involved, by a committee which fairly represents all sides of serious opinion in our fellowship; and surely this end can be secured, in a spirit not simply of conciliation, but of true brotherly regard and the most earnest devotion to our common cause.

TO CORRESPONDENTS.—Communications have been received from the following:—E. A. B., A. S. C., L. B. C., J. D., R. F. M., H. P. G., G. W. F. R., W. L. S., J. W.

ERRATUM.—In Mr. Andrea's letter last week, p. 358, top of the third column, for "necessary" read "unnecessary." And in the previous column, line 12 from the bottom, for "opportunity" read "opportunism."

NATIONAL CONFERENCE COMMITTEE.

SIR,—The result of the voting for the Committee at Bolton has one great advantage. It cannot have left in the mind of any unsuccessful candidate a feeling of personal grievance. It was a vote against a policy, not against persons. All who were thought to be involved in the policy were rejected together.

Two things, however, have left a painful impression in this deplorable controversy. Some members of the caucus at Bolton justified their actions and tried to influence votes by stating (in perfectly good faith) that the same thing had been done at Oxford by what they called "the other side." Mr. Wood has denied this, and yet no one has admitted or expressed regret for the mistake. How can we settle down into the friendship and mutual respect we all desire amidst differences of opinion, if we disbelieve each other's statements? Not merely was there no united action at Oxford to get votes, but I do not remember, so far as I am concerned, any conversation with a single person on the subject of voting. If I remember rightly, the nominations at Oxford and indeed at all preceding conferences, did not much exceed in number the actual members to be elected. At Bolton the congregations were wisely more alive to their responsibilities, and gave the Conference a much larger choice as to their Committee, which is in every way desirable.

The second course of action, which might surely be admitted to be a mistake without loss of dignity, is the formation of a caucus at a Conference where a most serious and earnest attempt was being made on behalf of conciliation. In Mr. Street's words, when seconding Mr. Wood's resolution, we want "to go as far as possible together." Surely Mr. Street did not assist that aim by organising a secret party for driving the representatives of one plan of action off the Committee? I fully recognise that he and others thought it wise and justifiable at the time; but I cannot believe that many, at any rate, of those involved do not now feel it would have been wiser and better to have left the election of the Committee to the free choice of the Conference. It would be an immense help not merely towards reconciliation but towards what is equally important, the method of voting at future Conferences, if it were admitted that a mistake had been made.

Differences of opinion about church organisation exist among us. It may be right and necessary that those differences should be more definitely brought forward and discussed, especially after Mr. Street's statement that he desires the B. & F. U. A. to become the executive arm of the Conference. Possibly there is a time of serious conflict of opinion before us. I will not believe that it need result in a permanent division, still less that we are unable to carry on a controversy without doing or saying anything which is inconsistent with genuine good feeling and fellowship.

HENRY GOW.

THE life of a true Christian is a perpetual trust, a holy sympathy, a ceaseless aspiration.—J. J. Tayler.

THE LAY PREACHER'S
LIMITATIONS.*

BY H. G. CHANCELLOR.

WHAT is a lay preacher? One who, earning a livelihood in other pursuits than that of preaching, devotes his leisure to the study and proclamation of religious truth.

The professional preacher or minister is one who, giving up the prospect of worldly ambition, deliberately makes of preaching his life work. In order to qualify for this he usually devotes to a course of training in college and in subordinate positions in the church of his choice the time which the layman gives to apprenticeship in his trade or articleship in his profession. Having done that the minister becomes dependant on his profession for a livelihood, just as a lawyer or doctor depends on his practice in law or medicine, or a merchant or manufacturer on his trade. It becomes his main duty to minister to the spiritual needs of his congregation, and in order to minister effectively he must keep himself in constant training, not only in speaking but also in study, that he may be abreast of the knowledge of the time, and interpret its religious message to the minds of his hearers. He must, in other words, be a specialist in religious truth, and to be that, not only theology, but also literature, biblical criticism, philosophy, sociology, and indeed all other departments of learning, must be the subjects with which his trained intellect is engaged as constantly as is the professional man in his practice or the tradesman in his business.

In the very nature of things, therefore, the difference between the lay preacher and the minister is that between the amateur and professional. It follows that the former is subject to limitations arising not from any natural disqualification, but from lack of training and restriction of time and opportunity which his life occupation imposes.

In our free churches we recognise no difference in status between minister and layman other than that between one layman and another, the difference of character and ability. The minister is merely the member set apart to lead, instruct and inspire his fellow members. And although he naturally is called upon almost exclusively to officiate in certain ceremonies, e.g., baptism, holy communion, &c., this is rather a matter of convenience than due to any sacredness attached to his person or his office. We recognise no magic in his ordination or his call to the ministry that makes him more fit than his fellow members to be a channel of grace. There is no ministerial function amongst us which a layman, not unfitted by character or otherwise, may not perform. It is not to any limitations of that kind I wish to refer, but merely to those in connection with preaching. And these must differ with each individual.

It is a grievance and discouragement to many a lay preacher that his work is belittled and not properly recognised. Some of the wealthy churches do not like aymen in their pulpits. Many of their

members make the fact that "only a layman" is to preach an excuse for stopping away. Such persons are to be pitied. They evidently do not know the meaning or realise the joy of worship. Their object in attending church is less to obtain the blessing of divine communion than to have their æsthetic or literary tastes tickled. Church is to them a sort of Sunday theatre, an attendance a sacrifice to a respectable convention, which is less called for when the actor is an amateur than when he is a professional. Ezekiel hit off these Sunday amusement churchgoers when he described his own people, who neglected his message but flocked to hear him, because "Thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words but they do them not."

They flock to hear a star preacher just as they would to see a star actor or to hear a star orator or singer. But they miss the glorious uplift which comes to those who are "in the spirit on the Lord's day," and to whom the preaching is only one part of a greater whole. Such churches and church members call, not for indignation, but for sympathy, and their lack of appreciation of lay preaching is partly due to their lack of the enjoyment and helpfulness of the worshipful spirit.

But there is another side to this. It is not unnatural that a cultured congregation should find cultured preaching necessary to the building up of their spiritual life. And it is not unreasonable to grant that a trained ministry can furnish such preaching better than the untrained amateur, whose days are spent in the duties of every day life, with only small leisure for study and preparation. Else, where is the value of the years of apprenticeship, what the use of our theological colleges?

After all, to the man who has a message, and only such men are fit to preach, appreciation, grateful and encouraging as it is, is far less important than the opportunity to deliver it, whether in small or large churches, and in so doing to help others with the thoughts that have helped him.

This brings me to the heart of my subject. The status of the lay preacher is one which in the long run must depend upon himself. Just in so far as he fits himself for the work, just in so far as his preaching touches the heart and elevates the thought and strengthens the character of his hearers will he command recognition and grateful appreciation from them.

The great thing to aim at is soul-saving. That means efficiency. No sermon will touch the heart which does not come from the heart. A sermon is not an essay, but a prophecy. Before delivery it should have passed through the crucible of the mind and imagination and emotions, and its utterance should be the expression of personal conviction, sincere and heart felt, having behind it the force and feeling that can only come from a soul afire with belief in the value of the truth it contains. This rules out all slipshod work. It assumes that what is worth saying is worth saying well. It touches the question of subject and style, and necessitates careful premeditation as to what to say and how to say it, so that it may sink into the mind and touch the heart-strings,

provoking thought and trembling into the music of helpful deeds and lives in harmony with God and men. There is less excuse for slipshod preaching by the layman than by the minister. Instead of preaching two or three fresh sermons weekly to the same people, he only seldom speaks twice to them except at long intervals, and has longer to mature his thoughts, which should therefore be as, or more, carefully prepared and exactly expressed.

Now I am firmly convinced that there is only one way to secure this efficiency, viz., by recognising our limitations. And to most of us these limitations are painfully apparent. The educational equipment of lay preachers as a body is of the most varied character. We number amongst us men of university training and men whose schooling stopped early in life, and whose knowledge has been laboriously acquired without guidance or correction, with the inevitable result of mistakes and misunderstandings that have to be rectified daily and sometimes hourly by further groping after fresh truth. I speak feelingly, for I left school at the age of fourteen, and have often since then had to unlearn things I had learned and thought to be knowledge. However great our sympathy with progressive thought, it is impossible for busy men to find time to master all the problems that present themselves for solution, and that grow more numerous and more complex as the years roll round.

Now, we can teach others only what we know ourselves. Ours is not the art of the special pleader. We can hope to convince others of those things only which are convictions to us. It is outside our province to air in the pulpit theories of science or philosophy or theology except so far as we really know and can use them to illustrate and enforce religious truth. The aim of preaching is to convert men from error to truth, from sin to righteousness, from selfishness to love.

A theology we must have, a credo which is ours, not as a body but as individuals. And just in so far as we have made it our personal possession shall we be able to make it a living thing to others. But outside a few central truths, God, Life, Duty, and the like, all is speculation and theory, which can only be advanced with hesitation and uncertainty. It is the verities that help men. It is those only which we dare affirm. And preaching to be prophetic must be affirmative. Argument and negation may sometimes be necessary to make clear our differences from other religious teachers. But they should take a very subordinate place. Men will be won to the truths we hold vital less by these than by our clear affirmations, in making which these differences will find natural if incidental expression through our references to God, and Jesus, and the Holy Spirit, and in our expositions of such themes as the Atonement. Such expression, showing how natural and reasonable is our teaching when looked at from our point of view, will be fresh and suggestive. It will command sympathy and stimulate thought often where blank denial of or aggressive argument against cherished

* An address delivered at a meeting of the Lay Preachers' Union of the London and South-Eastern Provincial Assembly at Essex Hall, on Wednesday, May 26.

beliefs might excite only hostility and drive the hearer further from us.

Of course subjects and their treatment will and should vary according to each individual lay preacher's intellectual affinities, and be illustrated from his own special fund of knowledge, all of which should be laid under contribution for that purpose. But my contention is that the limitations of our equipment should be clearly recognised by us, and that recondite exposition of deep themes should be left to the professional ministry.

There is one subject, however, in which each one, literate or illiterate, can become a specialist. There is one university in which we are all graduates. That university is life, that subject experience. Here we are on a parity with the profoundest theologian or philosopher. Here we meet things we know, and which nobody else knows so well. We have met God in the sunshine and in the darkness; He has spoken to us in unmistakable tones through suffering or adversity, or it may be through joy. In our struggles with temptation, He has proved a "very present help." Even after our falls He has designed to lift us up out of the horrible pit of miry clay, and plant our feet upon a rock, and establish our going. Our clouds of doubts and fears have disappeared before the light of His countenance. Mental difficulties and moral lapses, so far from removing Him from us, have only served to demonstrate His forgiveness and sympathy, and brought us back to His feet in humble reverence and wondering devotion. We know whom we worship, and no college professor could make Him to us more real than our own experiences. In our work and our recreation we gather knowledge of his nature and His dealings with us. And this is knowledge, not theory. Here in experience is to be found an unfathomable sea from which to draw spiritual lessons that can avail to help others. And as our experiences are likely to correspond with those of many hearers more closely than those of the minister, we ought to be even better able to speak the helpful word.

Then, again, that wonderful encyclopædia of religious ideas, the Bible, is as open to us as the minister. We may not know the latest theories as to the number of authors who wrote Isaiah, or when the Pentateuch was compiled, or who wrote the gospel of John or the epistles that bear the name of Paul. But we have the writings themselves, can trace the evolution of a nation's religious ideas from the crude and cruel idolatries of pre-Davidian times to the pure idealism of Jesus. We can see a wonderful providence working through prosperity and adversity to lead the Jews out of the darkness of Polytheism into the pure light of Monotheism, and evolving by a long and painful process out of the idea of a vindictive and capricious national Jehovah the nobler idea of a loving "Our Father." We can find here abundance of material that answers to and throws light on our own experience, and possessing these two we are equipped with a store of religious truth that should enable us to speak straight to men's hearts the word that is able to save their souls. By all means use all the knowledge you can obtain. All truth is God's truth. But as a rule

my word to fellow lay preachers, as to myself, is: Don't get out of your depth, recognise your limitations, speak only the things you know, take things of life and experience and reveal these to your hearers, and you will command their assent, help them in their difficulties, make their spiritual life more vigorous, enable them to rise out of their littlenesses and to become in their turn witnesses to the world of the grace of God.

There is no need to trouble about recognition or status. These will come just as and when and to the extent that we deserve them. Meantime, status or no status, ours will be the joy of knowing that, out of pure love for men, without fee or reward, we have rendered some service to our Father and helped to the best of our ability to spread the knowledge of His truth and establish the kingdom of His love in the hearts of some who without our efforts might be without God and without hope in the world.

That is reward and recognition enough. If our conscience bear witness that we have done our duty, and that He is well pleased with our efforts, that is worth more than all the honours and distinctions the churches have to bestow.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME and all private information should be accompanied by the name and address of the senders.]

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

OXFORD SUMMER SCHOOL.

SIR,—May I take up a few lines of your paper to explain the arrangements with regard to accommodation at the forthcoming Oxford Summer School?

I shall be pleased to get rooms for all who care to apply for them not later than Monday, June 28. The charge for accommodation—bed, attendance, and breakfast—will be from 3s. to 5s. a day (probably about 3s. 6d.). As the number of rooms in the residence of the college is strictly limited, and as the officers of the Union, the visiting lecturers, &c., must have the first refusal of these rooms, I cannot promise that any will be vacant for other members. Should there be any at liberty, however, they will be allotted in order of application. The charge for these will be 6s. a day.

The midday lunch (cold) will be taken by all the members at the college, at a charge of 1s. or 1s. 3d. each, the actual charge depending on the number present. The evening dinner (hot) can also be had at the college at a charge of 1s. 6d. each. At each of the meals provision will be made for vegetarians who have sent in their names to me before Monday, July 12. Tickets for lunch and dinner will be issued in sets or singly, and these can be bought from me after the reception on Monday, July 12, by those who have not already secured them. Should any member wish to have dinner in his own rooms instead of at the college, he is requested to notify me when he applies for accommodation.

Will all who wish to become members kindly send in their applications, together with 2s. 6d. to cover membership fee, as early as possible, as delay in this causes unnecessary trouble?

BERTRAM LISTER.

Manchester College, Oxford.

May 25, 1909.

POOR LAW REFORM.

SIR,—In your issue of May 22, Miss Alice L. Colfox takes exception to the invitation, expressed in my letter, to those who find themselves in sympathy with the proposals of the Minority Report of the Poor Law Commission, to draw together in a National Committee to promote the adoption of those proposals.

It is true that these proposals do not yet commend themselves, any more than do those of the Majority Report, to the bulk of the excellent men and women who have grown accustomed to the work of the existing Poor Law administration. (I may say, however, that many Poor Law Guardians have already joined). The majority of Poor Law Guardians are naturally slow to be persuaded that the time has come when we can safely "break up" the Poor Law; give up the idea of merely relieving destitution; make it really possible to enforce personal responsibility for self-maintenance; and undertake, through the other public authorities, who will succeed the Boards of Guardians, a systematic campaign against the several causes of destitution. To convince these doubters, to educate the public on this important issue, and to demonstrate the practicability of this new crusade of the Education, Public Health, and Unemployment Authorities against preventable destitution, is exactly the task of the National Committee which has been formed. We do not ask those who are not convinced to lend us their aid. Such persons we only invite to communicate to us their doubts and difficulties, so that we may convince their reason.

It is true also that the Minority Report was signed only by a minority of the members of a Royal Commission chosen by a Conservative Government. But to the readers of the INQUIRER it will be unnecessary to argue that minorities sometimes have a glimpse of the truth, and ought, at any rate, to promulgate what they believe.

BEATRICE WEBB.
(Mrs. Sidney Webb.)

National Committee to Promote
the Break Up of the Poor Law,
5 and 6, Clement's Inn, Strand,
London.

A SUGGESTED UNITARIAN HUMANE SOCIETY.

SIR,—I agree heartily with Miss Alice Lucas that it is more than time that the members of the Unitarian body should make some stand as a whole against the rapidly increasing practice of vivisection. I have long thought this, and have much regretted that Unitarians as a whole have done so very little in this matter, though, of course, there are individual Unitarians who are more or less—generally the latter—

prominently connected with some of the existing anti-vivisection societies. Vivisection appears to me to strike at the very heart of Christianity and humanity, and it is a continual surprise to me that by far the greater number of Unitarians decline to lift a finger or subscribe a penny to oppose it.

May I suggest an improvement upon the suggestion of Miss Alice Lucas? May I suggest the formation of a Humane Society of Unitarians? Such a society, working upon broader lines, and dealing with other humanitarian subjects in addition to opposing vivisection, might meet with greater success and attract more workers. Each worker could then select the branch of humanitarian work appealing most to him and in which he felt he could do the best work. To put the matter upon a practical basis, if those of your readers who are willing to help in any way—by work or by financial aid—will communicate with me it can then be seen if there is any prospect of the successful establishment of such a society.

RONALD DIXON.

46, Marlborough-avenue, Hull.

Other letters on the subject of vivisection, including one from Mr. L. Beale Clarke, we must deal with next week.

CHRISTIANIA CHURCH FUND.

SIR,—Allow me to acknowledge the sums and promises mentioned below, which I have received in kind response to the appeal of the Rev. H. Haugerud. If any friends present at the meetings next week find it convenient to hand me further contributions, I shall be happy to receive them.

W. G. TARRANT.

Mrs. Aspland, £5 5s.; Mr. J. F. L. Brunner, £5; Mr. J. Brierley, 10s.; Rev. Dr. Carpenter, £5; Miss Copeman, 10s.; Mr. H. Epps, £2 2s.; Mrs. G. and Miss Holt, £10; Mr. C. F. Pearson, £10; Mrs. O. Robinson, £5; Mrs. Rutt, £3 3s.; Mr. Howard S. Smith, £1; Mr. P. J. Worsley, £2 2s.; Mrs. E. Cobb, £2 2s.

The following amounts were received by the Rev. H. Haugerud before his departure for America:—Mr. G. W. Brown, £10; Mr. Howard Chatfield Clarke, £5; Sir Edwin Durning-Lawrence, £21; Mr. John Harrison, £5; Miss Gertrude Martineau, £1 1s.; Mr. Frederick Nettlefold, £25; Mr. Oswald Nettlefold, £2 2s.; Miss Preston, £3 3s.; Miss Emily Sharpe, £1 10s.

SHORT NOTICES.

Anthems, Ancient and Modern, edited by W. Garrett Horder, is a book warmly to be commended to choir-masters and congregations where anthems are used, or where, with the help and encouragement of such an inexpensive and handy volume, they might be used. There are 134 anthems; in the first section 59 "easy anthems," including familiar pieces such as Goss's "Behold, I bring you good tidings" and "O taste and see," Himmel's "Incline thine ear," and Barnby's "O Lord, how manifold," and then a section of more elaborate "Choir Anthems," some of them original to this volume, others classical, such as Mendelssohn's "The Lord is mindful of his

own" and "How lovely are the Messengers." Other sections follow, of "Hymn-Anthems," "Sacred Carols," and "Sacred Part-Songs by J. S. Bach." Among the hymn-anthems are settings of the Rev. A. N. Blatchford's "Softly the silent night" and Mrs. Beecher Stowe's "Still, still with thee," by Mr. Cliffe Forrester, F.R.C.O., here published for the first time, and Mr. Horder's copyright. What he has done for our hymnody in his "Worship Song" is well known. This collection of anthems gives him another claim on our gratitude. (Novello & Co., 3s., and in other bindings 5s., 7s. 6d., 12s. 6d.)

Psalms and Canticles, edited by W. Garrett Horder, is a companion volume to the "Anthems, Ancient and Modern" and "Worship Song." It contains "such portions of the Book of Psalms as are suitable for use in the services of the Christian Church" (there are 74 selected psalms), and a number of other selected passages of Scripture, canticles, offertory sentences, metrical litanies, sanctuses, &c. There are two settings of the Lord's Prayer. As to the selection of Psalms, Mr. Horder says in his preface: "It is a fact not generally known, that the whole of the Psalter was not sung in the Temple at Jerusalem, nor in the synagogue of either early or later times. Only 42 psalms are included in the Jewish Liturgy now in use. And if the Jews, to whom the Psalter specially belongs, did not and do not use the whole of it, surely Christian people should not do so in their public worship. This is at last beginning to be realised. Professor Sanday pleads for the elimination of the unsuitable portions of the Psalter from the Book of Common Prayer, and Professor Mayor has issued a selection of parts in harmony with Christian feeling. (Novello & Co., 1s. 6d. and up to 3s. 6d.)

Psalmen des Westens, aus dem Englischen frei übertragen, is a translation published two years ago, of Mr. Rollo Russell's well-known "Psalms of the West." Some of these translations appeared first in the pages of the *Christliche Welt*, and their publication in a volume is a most welcome addition to the store of books of devotion for those who read German. Seventy-six of the psalms contained in the last English edition (Longmans, 1897, sixpenny reissue, 1907) are here translated, ten being omitted. "It is the simple, strong, natural piety of a modern man, which finds expression in this book," says the German translator, "an expression which, in its Biblical beauty and inwardness, must make a deep impression upon the hidden company of those who feel the living germs of the religion of to-day stirring in their hearts. It is their language which is here spoken. Joy in God and hope in God are the fundamental notes." The translation is free, but in admirable keeping with the spirit of the book. (Berlin: Karl Curtius, Derfflinger str. 20. In paper covers, 2 marks. In other bindings, M3.20 and M5.0.)

Am Strand der Zeit, Ausgewählte Predigten, von Lic. H. Hackmann, is another book which we gladly commend to those of our readers who know German. Mr. Hackmann was formerly in China as a

missionary, and is now in London, as minister of the German Church, Denmark-hill, and has more than once been a welcome guest at our Whitsuntide meetings. He is the author of the three volumes on Buddhism in the series of *Religionsgeschichtliche Volksbücher*. The present volume of thirty-two sermons takes its name from a phrase in "Psalms of the West," and bears as motto, after the dedication by the author to his wife, Psalm 53 of the German translation. "Strength from God," "The History of Creation," "Unconscious Christianity," "Peace," "Prayer," "Memory," "Doubt," are the subjects of some of the sermons; others are on the great festivals of the Christian year. Mr. Hackmann is a scholar, and a man both of broad outlook and truly devout spirit. This volume should make new friends for him among our readers. (Berlin: Karl Curtius, Derfflinger str. 20. M3.50).

THE STORY OF AN OAK.

THE first frosts of autumn had changed the colour of the leaves, and in the glow of the October afternoon sunshine the chestnut trees were pyramids of amber and gold; the elms were pale gold, and the oaks a deeper yellow. The wild roses had fruited and the berries were scarlet; the haws on the hawthorns, where the starlings were feeding, showed a deeper red among the tinted leaves. The wild clematis, or traveller's joy, that twined in and out among the bushes, was hung with silky threads of knotted silver, and the ivy, alive with the last of the bees and butterflies, was in full bloom. The tawny bracken grew thickly between the trees, and every now and then a bold cock pheasant sent forth his cackling cry, or showed himself, gorgeous in his splendid plumage, at watch on a grey boulder.

As the sun declined the wood was filled with gold dust, behind the dark pines the sky glowed like a fire, flakes of gold floated across the heavens, red flame-like wisps of cloud were puffed out by the north wind; below, the distant hills were purple and grey; high above, the sky was a pale green, and a single star sparkled between the twisted branches of an oak.

Softly and slowly the darkness gathered, the gold deepened, and the rosy lights paled to grey; the fire in the west was dying down, for the sun had dropped into the sea. The massed woods that had been deep madder were now a soft black. More stars, a wind from the sea, the fluttering of many falling leaves, the rustle of a rabbit through the dry bracken, the cry of an owl, and then the night. And with the night the wind, in gusty squalls at first, that chased puffy clouds across the stars; then stronger, and the leaves fell in thousands; stronger still, and the branches shook and groaned, the acorns, the beech nuts, and the chestnuts fell in pattering showers to the lap of the soft warm earth, and the rain followed the wind. All night long, hour after hour, the patter of the falling nuts, and the patter, patter, patter of the rain. It was Nature's great sowing time; not for decay and death, but for birth.

When the morning sun rose behind the

hill the storm clouds rolled away, but almost before it was light the noisy rooks were busy in the branches of the oaks, and the wild swine were hunting in grunting herds for the good acorns that they loved. Beneath a great oak that had braved a thousand storms, and whose trunk was scarred by the lightning, they pushed, and snorted, and poked their blunt snouts in their greedy hunt; but, eager as they were, they did not eat all, and the hoof of a heavy hog pushed a particularly large acorn deep into the yielding earth.

The days passed, the last leaf had fallen, and the trees stood grim and bare against the grey sky. The north-east wind, sharp as a scythe, moaned through the dead woods, and a few snow flakes drifted aimlessly hither and thither through the biting air, then the wind died away, the woods were hushed and very still, and the snow fell thicker and faster; it covered the beech nuts that the squirrels and the birds had left; it covered the chestnuts, it covered with a soft warm blanket the acorn that lay buried beneath the oak.

The snow was followed by a frost; everything seemed to be dead in the great woods. More weeks went by of varied weather, of snow, of frost, of rain, till one morning, when the wind was blowing from the south, there came a new feeling in the air, an indefinable and subtle something that told of the spring. All nature felt the magic and responded to it. The thrushes raised their happy songs in the elms, trying them over and over again to get them perfect; the blackbirds whistled from the copse, the robins trilled to one another from the hawthorns; the grass, the reeds, the bushes that had seemed lifeless filled with sap, and when the breeze blew through them, the harsh dry rustle that had been theirs a month before was changed to a softer sound.

On the banks of the deep ditches, green plants spread their growing leaves. The lesser celandine, the early primroses, the purple and white violets; flames of gold upon the gorse, and the white silvery blossoms on the blackthorn, heralded the coming of the flowers. And with the milder air and the softer sounds came a flush of colour, the distant birch trees were plum colour against the sky, the elms were ruddy with claret coloured blossoms, the hazels were hung with yellow tassels, there was a brighter green on the grass, a more subtle purple on the distant hills, and a softer and infinitely tender blue above the floating clouds.

Down in the warm earth beneath the old oak the acorn that had fallen six months before felt the genial influence of the spring. The dormant energy that lay in it, the magic something called life began to work, and out from the old shell a new-comer burst, and pushed its way up to the light. Then, as the days grew longer, and the full flood of summer gladdened the world, the tiny oakling grew and grew, until again the trees were brown, russet, and golden, and again, from the great oaks the acorns fell. Another year had completed its circle, as thousands had done before, a circle within whose circumference lay wonders old as the world yet new as the daffodils that star the orchards on Easter Day.

Three centuries passed, and it was mid-July. Where the acorn had fallen, a great gnarled oak, its trunk rough barked and greenish grey with lichen, spread knotted branches to the sky, and made an immense shade in the sunny day.

Two men pushed their way through the deep bracken that grew shoulder high, and came towards the oak. One of them carried a large pocket book, the other a brush and a pot containing paint.

"How about she, sir?"

"Yes, mark it, John."

"It do seem almost a pity like, don't it? A fine lusty tree, I mind as 'ow I and my Mary——"

"I don't want any of your reminiscences—mark it with a cross. Let me see,—Yes that will be number twenty-three."

The red death warrant was painted on the rough bark, and the two men walked on to find another victim.

The big chips were flying like flakes of fire in the sunshine, the axes flashed like water, and the steady chop, chop, chop, frightened all the birds and squirrels for a mile round. The warrior who had faced a thousand tempests, whose breast had, been bared to the lightning, who had received the soft kisses of the morning, and the rosy blessings of the day's decline, whose leaves had fed the larvæ of innumerable generations of insects, and whose fruit had sustained countless birds and animals for three hundred years, was dying hard as a warrior should, but he fell at last with a great crash. Then the steaming, straining horses, so beautiful in their energy and strength, hauled his limbs and trunk away to a timber yard, where they were sawn and sent to a shipwright's to become part of a three-decker in King George's Fleet.

* * * *

A shiver of silver in the far east, a grey light on the waters, and a steady breeze from the south-west, brought in the October day. Many a man welcomed that dawn who would not see the sun set, many a British sailor breathed the sea air, and felt the fresh morning breeze on his face for the last time. Straining eager eyes across the long swelling waves, they looked past great canvas-crowned three-deckers that loomed like phantom ships, as they lifted and fell to the slow measured swing of the sea, to a line of sails on the horizon where twelve miles to leeward, and standing to the south, lay the enemy's fleet.

The "Immortal Signal" fluttered in the breeze, and the crews cheered, as the English bore down on the foe. Again the oak saw the flashing lightning that was not lightning from heaven, and heard the booming thunder that was not heaven's artillery, and the drip as of falling rain that was not heaven's rain. A tempest was raging louder, and more deadly than any he had heard in the forest, there was the crash of falling timber, and cries as of frightened beasts as hour followed roaring hour. Mercifully all things have an end, and human tempests, and heaven-sent tempests die down at last. The battle rolled away, and the oak that had been an acorn, floated as driftwood on the empty sea, when the gale came with the night to sweep clean Trafalgar Bay.

To-day we build our "Dreadnoughts" of steel and teak, and the old three-deckers,

that had a beauty and romance of their own, have gone for ever.

I stand, beneath an oak in an English wood, with the great peace of Nature lapping me round. I feel the magic of the Spring sunshine that is calling to life and light and beauty millions of leaves and flowers. Soon there will be a new earth at our feet, and a new heaven above us. Is it vain to hope that at last a time will come when "Wise from all the foolish past," men will, to use the words of William Watson, hail—

"The advent of that morn divine,
When nations may as forests grow,
Wherein the oak hates not the pine
Nor beeches wish the cedars woe,
But all, in their unlikeness, blend
Confederate to one golden end."

Or is that a far-off goal to be won only by the toil and the tears of many centuries?

J. W. NORGROVE.

THE PITTI PALACE, FLORENCE.

I HAVE endeavoured in preceding papers to interest our readers in the mystic and beautiful paintings of Botticelli, and in the wonderful thirteenth and fourteenth century frescoes in Florence.

When one visits the galleries of the Pitti Palace, a very different impression is gained from that made by either of the foregoing subjects, the pictures being for the most part the works of the later masters of the Renaissance. In this collection, truly called "a magnificent array of masterpieces," there are many well-known representations of the Holy Family, of the Madonna and Child, of the Annunciation, Assumption, and other religious subjects, but it is rather of the portraits that I now want to speak, especially of the fine heads of men. The cardinals, statesmen, musicians, and artists, if taken together, form a most striking group, and challenge our admiration for the great men of genius who produced these marvellous portraits in the sixteenth and seventeenth centuries.

Let us turn first to the picture of "Angiolo Doni" which Raphael painted when he was about twenty-two years old. I believe it is one of his first, as it certainly is one of his finest portraits. In spite of the curious look given by the way the hair is cut and dressed according to the fashion of the time, it is an attractive face, refined, thoughtful, and earnest, and in its perfect finish stands out well against the delicately-painted Umbrian background. Looking at this man we seem to see the living Florentine merchant, for whom, we read, Michael Angelo painted a Madonna which is now in the Uffizi.

A grand picture, also by Raphael, is a group of three men, Pope Leo the Tenth, with two cardinals. Leo was the son of Lorenzo the Magnificent, and is here presented to us as a very worldly-looking old Pope examining a manuscript with magnifying glass. The cardinal on his right hand is Giulio dei Medici, who was afterwards Pope Clement the Seventh, and on the other side is Cardinal Luigi dei Rossi. The whole of this painting is magnificent, the faces of the three men and the blending of all the shades of

red testifying to the skill of him who stands as one of the greatest amongst painters. Giulio Romano, one of Raphael's favourite pupils, is said to have helped in the finishing of one of the portraits.

A greater contrast to these three heads could hardly be found than in the three which form a group known as the famous "Concerto."

This is a picture that once seen can scarcely be forgotten, so deep an impression does the face of the monk in the centre of the group make upon one.

Seated at a harpsichord, the young Augustinian brother presses the keys with his thin but strong fingers, and as he plays he turns his head to look at an older priest who stands a little behind him, holding a musical instrument in his hand. There is evidently a bond of sympathy between these two men, whilst the third, a young man in cap and feather, seems to have no connection with either, though it may be he is listening to the music. The fascination and power of the painting lie in the face of the musician. It is ascetic, refined, strong, reserved, yet the appealing look with which he turns has in it something intensely sweet and wistful.

This interesting picture has, until recently, been supposed to be the work of Giorgione, the fellow-student and friend of Titian. Giorgione died young, and very few authentic paintings of his are left. "Il Concerto" is now attributed to Titian; whether he or Giorgione painted the face of the monk, it will surely be always looked on as a most beautiful embodiment of the soul of music.

Raphael, Titian, and Andrea del Sarto belong to the time when Italian art had reached its highest expression in painting; setting aside for the moment all thought of some of the greatest pictures in the Pitti, such as Raphael's "Madonna del Granduca," Andrea's "Assumption of the Madonna," with the lovely baby angels surrounding her, and Titian's "Bella," a beautiful Venetian lady, we will continue to look at more of the noticeable heads.

Titian's "Young Man with the Glove," sometimes called the "Duke of Norfolk," is, as a portrait, as perfect as a piece of painting can be. No one knows who the young man is; there is little colour to attract the eye, the man being in black; but how the face holds one with its gaze, and how Titian's genius strikes one afresh! Clever and thoughtful, and somewhat stern and cold-looking too, possibly a diplomatist, one turns back to look again and again at the handsome face with its keen eyes and delicate features, and a repressed look of sadness which reveals that life for the young man has been neither wholly joyous nor without cares. It is indeed a noble work of art; and no less admirable are the portraits of Cardinal Ippolito dei Medici, by Titian, and Pope Julius the Second and Cardinal Tughirami by Raphael. The authenticity of the Cardinal Tughirami is now doubted, but in any case, it is a masterly painting, showing the statesman, with his intellectual but very plain face, and showing also the superb management of the scarlet robe. The picture of Pope Julius closely resembles the one in our National Gallery, both I believe being replicas; both are said to be fine portraits of the old man, who though

looking very stern, is at least a more attractive personality than Pope Leo, and was the good friend and patron of Raphael and Michael Angelo.

Another group of heads is called "The Three Ages of Man." Like many other paintings, it has for long been looked on as the work of Lorenzo Lotto, but is now said to be by another Venetian painter of unfamiliar name, Morto da Feltre.

Here two of the three figures represented are looking together at a manuscript, whilst the third, an old man, seems to be looking away as though having nothing to say in the discussion held by the younger men. Except that one man is old, one in the prime of life, and one a boy, there seems to be no particular reason for the name of the picture, but whatever the name, as a study of faces it is delightful. The lined and prosaic face of the older man, the beautiful earnest expression of the younger one, who may be an artist, or musician, and who points out something in the manuscript, and the innocent look on the face of the boy, who with loose locks and cap thrown on carelessly seems still a child, all appeal to one as remarkably true to life.

A little later than the Florentine and Venetian painters of the fifteenth and sixteenth centuries came the great Flemish and Dutch artists, who made the seventeenth century famous, and this sketch of some of the portraits in the Pitti would be incomplete without touching on the paintings of Rubens, Van Dyck, and Rembrandt.

By the latter a portrait of himself stands on an easel near a window where the full light reveals in perfection the depth and transparency of the shadows. The Dutch painter was absolutely master of his art, and still stands unrivalled for his liminous lights and shades. His honest, pleasant face, so familiar to us through his picture of himself in the National Gallery, seems positively to glow with colour and life.

Beautifully painted and very dignified is Van Dyck's Charles the First of England. Side by side with a portrait of Henrietta Maria, the King is represented to us with a somewhat sad look and with all Van Dyck's grace of manner.

Equally graceful and courtly, and far nobler looking is the "Cardinal Bentivoglio" by the same hand. The man seated there in his chair, whether he ponders state secrets or affairs of the Church, is, one feels sure, a gentleman, and an intellectual one, of a refined nobility of soul.

Where so many pictures are masterpieces one hesitates to single out one as the gem of the collection, yet among the seventeenth century works of art, nowhere, surely, could we find a grander piece of portrait painting than Rubens' group of four men, himself, his brother, Lipsius, and Grotius. The heads are magnificent, and the mighty Flemish painter skilfully marks the difference, in the hands as well as in the expression of the faces, between the two who are scholars and philosophers, and the two artists and statesmen. The general effect of the whole picture is one of rich harmonious colouring, and the details are perfect, as the Dutch and Flemish artists knew how to represent them. Behind the philosophers is a bust of

Seneca, and beside the artists is a dog; the books in the room, even the curtains and tablecover are all worth studying, and a finishing touch of colour is given by an exquisitely-painted bunch of tulips in the recess by the bust.

It is impossible to express adequately the wonder that fills the mind as one passes from one to another of these paintings and studies the faces which are thus brought before us from the past and perpetuated by the genius of man. One recognises afresh the divine gift which enables the artist to represent the mind and spirit of the man, as well as the noble outward form of him who is made in the image of his Creator.

KATHARINE F. LAWFORD.

Clarens, March, 1909.

NEWS FROM THE CHURCHES.

Birmingham: Newhall Hill.—The Sunday-school anniversary was held on Sunday, May 9, the preacher being the Rev. A. A. Charlesworth, of Highgate. Congregations were good, and many old scholars were present. May 18 was the annual competition of the elocution class, and on May 25, the Band of Hope held its annual social evening, about 50 being present. This concluded a fifth session of useful work.

Birmingham: Small Heath.—The elder scholars forming the Dramatic Society, brought their work for the past six months to a close on Wednesday, May 26, with performances of the trial scene of "The Merchant of Venice," and two acts from "The Two Noble Kinsmen"—both in the Elizabethan style.

Chichester (Recognition and Welcome).—On Sunday last special services were held in recognition of the Rev. A. J. Marchant's ministry. In the morning at Baffin's-lane Chapel the Rev. J. A. Brinkworth, of Saffron Walden, preached on "Christian Service," and in the evening at Eastgate Chapel the Rev. W. Harvey-Smith, of Long Sutton, preached on "Christian Encouragement." There were good congregations. On Monday a public tea meeting was held to welcome the Rev. A. J. and Mrs. Marchant. In presiding at the public meeting, the Mayor, having referred in feeling terms to the work of the late Rev. C. A. Hoddinott, offered a cordial welcome to Mr. Marchant, and assured him that his assistance in the public life of the city would be appreciated, and that in all his efforts for the moral and spiritual welfare of the people he would have his hearty sympathy. Mr. George Bowers then welcomed Mr. and Mrs. Marchant in the name of the congregation, and Mr. Donald Hanson on behalf of the Sunday-school. Interesting addresses followed by Revs. J. A. Brinkworth, W. Harvey-Smith, S. Burrows (Hastings), T. Bond (Portsmouth), and Mr. T. Clark. A resolution of congratulations and good wishes was presented on behalf of the Hastings Free Christian Church. The Rev. A. J. Marchant, in reply, expressed his gratitude for the cordiality with which he and his wife had been welcomed, and assured them that his best efforts would be devoted to the welfare of the congregation, and as far as possible to the interest of the public life of the city of which he was proud to be a citizen. It was not his desire to attack the doctrines of those who differed from him, and whose conscientious objections commanded his respect so far as they did not violate the principles of Christian toleration, but whilst he should endeavour to preach the practical duties and virtues of the Christian life, he should not shrink from defending his faith against misrepresentation and abuse. The proceedings concluded with prayer and the Benediction by the pastor.

Chowbent.—The school sermons were preached on Sunday last by Rev. Douglas Walmsley and Rev. J. J. Wright (resident minister), and the collections, which were somewhat larger than a year ago, amounted to £65 11s. Truly helpful and suited to the occasion were the words of the two preachers, and their utterances gained added power by the children's hymns, the congregational singing, and the choir music. So large were

the attendances that, in the afternoon, the spacious chapel was crowded, while in the evening all the aisles and stairways and vestibule were filled.

Edinburgh.—On Saturday evening, May 22, under the auspices of the Edinburgh Branch of the British Women's Unitarian League, there was held in St. Mark's Chapel Hall a sale and social gathering. The sale was opened by the Rev. R. B. Drummond. More than a hundred tickets of admission had been sold, and during the afternoon the hall was crowded. Thirty-two articles which had been sent in for a "Shilling Competition," were displayed on one table, and the voting to decide the best of these gave rise to great interest. The variety and ingenuity of the different exhibits called forth much admiration. In one corner a "Butterfly Competition" resulted in the production of many strange and lovely insects unknown to the entomologist, and there were other sources of interest and entertainment. The sum of £14 was realised, which the committee think will serve as a useful nucleus for the work of their branch.

Halstead.—The annual meeting of the members of the Free Christian Church was held on Sunday evening, Mr. R. W. Kittle, LL.B., taking the chair. The secretary and treasurer's report were considered satisfactory. Officers for the year were appointed, and a hearty vote of thanks for the Provincial Assembly brought the meeting to a close.

London: Forest Gate.—On Sunday last the services were conducted by the Rev. Mary A. Safford, of Des Moines, Iowa. The morning congregation was the largest which the hall has held of late years. The service was an extremely enjoyable one, and Miss Safford's appeal for the exercise of sympathy, based on the text, "Rejoice with them that rejoice; weep with them that weep," cannot have been without its effect. The evening congregation was still larger than that of the morning, there being but few empty chairs in the hall. The subject was "Personal Influence"—the text "And when he was come down from the mountains great multitudes followed him." The congregation was deeply gratified at the success of the services, and at having been allowed to come into such close contact with Miss Safford's inspiring personality.

London: George's row Mission.—On Friday evening, May 21, there was a gymnastic display by the young men. The members of the Boys' Own Brigade did a number of evolutions, and Miss Withall's choir, accompanied by V. G. Withall, L.R.A.M., sang selections from the "May Queen." Rev. F. Summers presided.

Loughborough.—Sunday-school sermons were preached here on May 23 by the Rev. T. J. Jenkins, of Hinckley. In the evening the chapel was filled. The scholars sang special hymns. The festival was continued by a service on the evening of Empire Day, when addresses were given by the Revs. W. H. Burgess and T. J. Jenkins.

Newcastle-under-Lyme.—The Old Meeting House Sunday-school anniversary services were held on Sunday last. Special hymns were sung by the children. The Rev. G. Pegler was the preacher both morning and evening. In attendance and collections there was a marked advance on last year.

Oldbury.—Successful Sunday-school anniversary services were held on Sunday last, when the Revs. W. J. B. Tranter and W. C. Hall preached to large congregations, that in the evening taxing the building to its utmost capacity, every available seat, including chairs placed in aisles, being occupied, while several people were unable to gain admittance. At a special musical service in the afternoon, presided over by Mr. L. A. Smith, of Birmingham, Stainer's "Daughter of Jairus" was rendered in a most praiseworthy manner by an augmented choir. Mr. Fred. Hall presided at the McKean Memorial Organ throughout the day, and in the evening gave a recital, which was greatly enjoyed by all present. The collections were quite equal to those of previous years.

Poole.—Last Sunday evening the Service of Song, entitled "Faithful and True," lately published by the S.S.A., was efficiently rendered by the Sunday scholars, who had been well trained in it by Miss F. Bayley and Miss Muriel Belben. During the past twelve months the school has increased in numbers from under 20 to nearly 50, and a good collection was taken on behalf of a Summer Outing Fund. A Band

of Hope has been lately formed and speedily enrolled over 100 names, several of the children furnishing recruits for the Sunday-school. At a recent congregational meeting, Mr. Charles Carter, J.P., Bellevue, Seldown-road, was appointed treasurer, and Mr. R. Belben, Haven Hall, Seldown road, hon. sec. to the church, while Mr. H. J. Travers was appointed chairman of the committee, and Mr. W. T. Stephens, junior warden.

Stockton-on-Tees.—The anniversary services were held on Sunday, May 23, when the Rev. A. R. Andreae, of Gee Cross, was the preacher, and gave two earnest and very practical addresses to fair congregations. The next evening a conversazione was held in the school-room, when the chair was taken by the Mayor, Alderman Bainbridge. Addresses were delivered by the Revs. A. Hall and S. S. Brettell. A programme of music, &c., was efficiently rendered by the choir. There was a good attendance, and a most enjoyable evening was spent.

Swinton.—A social gathering was held in the Unitarian school-room on Wednesday evening, May 12, to celebrate the golden wedding of Mr. and Mrs. John Evans. Theirs was the first marriage celebrated in the chapel, on May 12, 1859, by the late Rev. T. E. Poynting, of Monton, and they have been staunch members of the congregation ever since. Mr. Evans, who is eighty this year, and, like his wife, is a native of Swinton, was for many years a church steward and member of the committee. Two former ministers, the Revs. W. Harrison and John Moore, and the present minister, the Rev. W. McMullan, took part in the golden wedding celebration, and letters of congratulation were received from two others, the Revs. W. R. Shanks and W. E. George. A number of pictures of old Swinton, lent for the occasion, added to the interest of the evening. An autograph album was presented to Mr. and Mrs. Evans, and to the bride of fifty years ago a beautiful silk shawl. A reminiscence of the wedding, which was greatly enjoyed, was the playing by Mr. George Lea, a former organist, of the tune of the hymn sung on that occasion.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 30.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN, M.A.
Bermundsey, Fort-road, 7, Rev. J. HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. JOHN C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. R. K. DAVIS, B.A.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford, High-road, 11 and 7, Rev. MARY A. SAFFORD.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30, Mr. JOHN W. GALE.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. R. H. U. BLOOR, B.A.

Stoke Newington Green, 11.15 and 7, Stratford Unitarian Church, 11, P.S.M., Mr. E. PAUL JEWITT, B.A.; 6.30, Rev. JOHN ELLIS.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Collegiate Hall, Worple Road, 11 and 7, Rev. W. E. WILLIAMS, B.A.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.
Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CAMBRIDGE, Assembly Hall, Downing-street, 11.30 and 7, Rev. E. W. LUMMIS, M.A.

CANTERBURY, Ancient Chapel, Blackfriars. No Service.

CHELTEMHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Rev. J. FISHER JONES.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. W. WHITAKER, B.A.

GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.

LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

NEW BRIGHTON and LISCARD, Memorial Church Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High-street Chapel, 11 and 6.45.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.

TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11.

WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALM-FORTH.

MARRIAGE.

FIRTH—FOX.—On May 20, at Mill Hill Chapel, Leeds, by the Rev. Charles Hargrove, M.A., Joseph A. Firth, of Higher Dinting, to Jane Bromiley, only daughter of the Rev. John Fox, of Leeds.

DEATH.

BRINDLEY.—On May 21, at Wallington, Surrey, Fanny, the wife of Richard Prince Brindley, formerly of Leeds.

MOSELEY UNITARIAN CHURCH, BIRMINGHAM**Preliminary Notice.****A BAZAAR**

in aid of the Church Building Fund will be held in NOVEMBER.

Goods or donations will be thankfully received by Mrs. TITTERTON, Greenhill-road, Moseley; or by the Bazaar Secretary, Mr. LEWIS LLOYD, Church-road, Moseley.

SAMUEL JONES FUND.—The MANAGERS meet annually in OCTOBER for the purpose of making GRANTS.

APPLICATIONS must, however, be in hand not later than JUNE 15, and must be made on a form to be obtained from EDWIN W. MARSHALL, Secretary, 38, Barton-arcade, Manchester.

PRESBYTERIAN FUND.

The Managers are prepared to offer the following Scholarships, tenable from October, 1909:—

1. **One Graduate Scholarship**, tenable at Carmarthen College, of the value of £40 a year for three years.

2. **One Undergraduate Scholarship**, of the value of £50 a year, tenable for two or three years (at the option of the Board), at any recognised University College in the United Kingdom.

Forms of Application may be obtained from the Secretary of the Board, G. HAROLD CLENNELL, Esq., 6, Great James-street, Bedford-row, London, W.C.

MATTHEW HENRY'S CHAPEL, CHESTER.**PRELIMINARY NOTICE.**

A SALE OF WORK in aid of the Alterations Fund will be held in October. Goods or Donations will be thankfully received by Mrs. D. JENKIN EVANS, 41, Victoria-road, Chester; or by the Secretary, Mrs. J. DAWSON, 55, Garden-lane, Chester.

LONDON SUNDAY SCHOOL SOCIETY.—The Annual Aggregate Service for elder scholars and teachers will be held at Essex Hall on Sunday, June 6, at 3.15 p.m., and will be conducted by the Rev. E. SAVELL HICKS, M.A. All friends, especially children over 14 years old, will be heartily welcomed.

R. ASQUITH WOODING, *Hon. Sec.*

JOHN PAGE HOPPS' MONTHLY.**THE COMING DAY.**

ENLARGED. PRICE THREEPENCE.

Contents for JUNE.

Womanhood and Citizenship.
The Longing for God and the Response.
The Bride of Christ.
Mothers, to Arms!
A Warning.
A Bit of History.
Compulsory Theology: A novel Scheme.
The Eton College Cade.
Our Criminal Militancy.
A Tariff Reform Prayer.
Notes on Books and Notes by the Way.
Crutches for the Month.

A. C. FIFIELD, 44, Fleet-street,
and all Booksellers.

British and Foreign Unitarian Association.**Anniversary Meetings**

TUESDAY EVENING, 1st JUNE.

THE ESSEX HALL LECTURE at 8 p.m., by Prof. F. E. WEISS, D.Sc., on "The Bearings of the Darwinian theory of Evolution on Moral and Religious Progress."

WEDNESDAY, 2nd JUNE.

RELIGIOUS SERVICE at Little Portland Street Chapel at 11 a.m. Preacher, Rev. J. ESTLIN CARPENTER, M.A., D.Litt., D.D., Oxford. Collection in aid of the Funds of the Association.

PUBLIC MEETING at Essex Hall at 7.30 p.m. Twenty-Minute Addresses on "Religion and Music," by JOHN HARRISON, Esq.; "Religion and Poetry," by Rev. W. L. SCHROEDER, M.A.; "Religion and Science," by Dr. J. LIONEL TAYLER; "Religion and Theology," by Rev. S. H. MELLONE, M.A., D.Sc.; "Religion and Politics," by Rev. A. A. CHARLESWORTH; "Religion and Poverty," by J. C. WEDGWOOD, Esq., M.P.

THURSDAY, 3rd JUNE.

ANNUAL BUSINESS MEETING at 10 a.m. Reception of Report. Election of Officers, Committee and Council. Resolutions and other Business.

CONFERENCE 11.30 to 1, 2 to 4, on "Co-operation and Co-ordination among our various Societies and Funds."

CONVERSAZIONE at the Portman Rooms, at 8 p.m. Tickets, 1s.; on and after 2nd June, 2s., at London Churches and Essex Hall.

THE SUNDAY SCHOOL ASSOCIATION.**Anniversary Meetings**

TUESDAY, JUNE 1, 1909.

LUNCHEON at the Holborn Restaurant, at 1 o'clock. Tickets 2/6.

ANNUAL MEETING at Essex Hall, at 3 o'clock.

CUTHBERT C. GRUNDY, Esq.,
President, in the Chair.

Afternoon Tea will be served at 4.15.

CONFERENCE

At 5 o'clock.

Opened by MISS ADA M. READ,

on

"The Home Reading of Sunday School Scholars."

To be followed by Discussion.

ION PRITCHARD, *Hon. Sec.*
Essex Hall, Essex-street, Strand, W.C.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.**ANNUAL MEETING,**
Essex Hall,

Wednesday, June 2nd, at 2.30 o'clock,

MISS TAGART in the Chair.

Supported by Mrs. JOHN LEWIS, Mrs. CHAPMAN, Rev. E. T. RUSSELL, and Mr. G. W. SHIPWAY, of West China.

Friends and Supporters cordially invited.

National Unitarian Temperance Association.**THE SIXTEENTH****Annual Meeting,**

Essex Hall, Essex Street, Strand, W.C.,

On FRIDAY, JUNE 4th, 1909.

3 p.m. Business Meeting, Report, Election of Officers.
4 p.m. Conference—"Children and Public Houses, with reference to 'The Children Act, 1908,'"—Paper by Miss HARRIET M. JOHNSON.

6 p.m. Light Refreshments.

7 p.m. PUBLIC MEETING—The President, the Right Hon. the EARL OF CARLISLE, in the Chair.
The Hon. Sir ROBERT STOUT, K.C.M.G., Chief Justice of New Zealand.

Mr. JOHN WARD, M.P.—"Drink and Unemployment."
Mr. JOHN NEWTON (Parliamentary Agent U.K.A.)—"Drink and Poverty—Cause and Effect—with special reference to the Report of the Poor Law Commission."

Rev. C. J. STREET, M.A., LL.B.
J. BREDALL, F.R.G.S., and A. W. HARRIS, *Hon. Secs.*
W. R. MARSHALL, *Org. Sec.*, 31, Birkhall-rd., Catford, S.E.

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